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NO. 1

Editorial

Our Evangelical Heritage

The Evangelical Doctrine of the Church

The Three-fold Impression of a Pattern Ministry

Proving God

The Miracles of Healing in the Fourth Gospel

Book Reviews

For complete list of contents see within



MARCH 1957

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Writers in this Issue

THE BISHOP OF BRADFORD (The Rt. Rev. F. D. Coggan, D.D.).

THE BISHOP OF BARKING (The Rt. Rev. H. R. Gough, O.B.E., T.D. M.A.).

THE REV. G. B. DUNCAN is Vicar of Cockfosters, Herts.

THE REV. A. T. HOUGHTON is General Secretary of the Bible Churchmen's Missionary Society.

DR. A. P. WATERSON is University Demonstrator in Pathology, and Research Fellow of Emmanuel College, Cambridge.

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Writers in this Issue

THE DEAN OF CASHEL AND EMLY (The Very Rev. Robert Wyse Jackson, M.A., LL.D., Litt.D.).

THE REV. R. J. COATES is Vicar of Christ Church, Weston-super-Mare.

THE REV. EDWIN HIRST is Vicar of St. James, Taunton.

DR. D. B. KNOX is Vice-Principal of Moore Theological College, Sydney New South Wales.

THE REV. ERIC RUSSELL is an Assistant Clerical Secretary, Church Pastoral-Aid Society.

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Writers in this Issue

THE RT. REV. S. C. NEILL is General Editor of World Christian Book

THE RT. REV. T. G. STUART SMITH, formerly Bishop in North Kerala Church of South India, is Vicar of Burwell, Cambridge.

THE REV. M. W. DEWAR is Rector of Scarva, Co. Armagh.

THE REV. D. F. HORSEFIELD is Rural Dean of Hastings and Proctor in Canterbury Convocation.

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THE REV. THOMAS HEWITT is Secretary of the Church Society.

DR. P. E. HUGHES was Vice-Principal of Tyndale Hall, Bristol.

DR. J. I. PACKER is Tutor of Tyndale Hall, Bristol.

THE REV. DOUGLAS WEBSTER is Education Secretary, Church Missionary Society.

EDITOR'S NOTE

In view of the mass of excellent material available, and the pressure on space dictated by present economic conditions, an Editorial omitted from this number but will be resumed in the next issue.

Editorial

THE first three articles in this issue are papers read at the Islington Conference, 1957. Not only will they be particularly welcome to those who were unable to be present, but they deserve publication and preservation. The Islington Conference is of increasing importance in the life of the Church of England, partly because of the care with which the present President ensures representative papers on significant and topical subjects, but also because of the growing influence of evangelicals in the Church.

A matter naturally in the forefront of discussion at Islington was Canon Law, a subject dealt with at length in recent numbers of the *Churchman*. The Presidential Address stressed that there can be no question of dropping the Revision at this stage, because of the Royal Assent—though it might be felt that if the Archbishops rightly interpreted the feeling of the Church they could easily arrange to put it on the shelf. The President pointed out that we cannot, however we might wish it, expect an ecclesiastical Utopia in which nothing unangelical is permitted: "We must recognize that there are other traditions within the Church. . . . We have therefore to defend essential doctrine (and) to contain within careful limits, and in as innocuous form as possible, practices which we cannot approve." Above all, "we should demand that . . . *no* action shall be demanded of *all* clergy which Scripture and conscience and reformed Anglican doctrine forbids".

Some would feel that this does not go far enough. But we must be realists. The Paper read by Mr. Horsefield, who has contributed to this journal on the subject, laid down a useful "quadrilateral of principles: charity, proportion, accuracy and restraint". He also kept the matter in a sober perspective by his reminder that these Canon Laws only legislate for a very small corner of the world of Anglican Communion.

Both Mr. Wood and Mr. Horsefield stressed the need of accurate information and Liaison between clergy and proctors, and Co-ordination of effort to guide the canons into such harmless channels as possible. In this connection it is unfortunate that an evangelical shop should attack an evangelical society in such violent terms in the national press. There is no "split" among evangelicals; it would be absurd to pretend it, though there may be disagreement on certain matters. But whether or not we wholly agree with the Bishop of Rochester or the Church Society, we can deplore this washing of dirty linen (with the soap suds flying so vigorously) in front of the nation. It does not forward the Conversion of England.

At a time when the Church is indeed extending her frontiers it will be unfortunate if the energies of evangelicals are deflected from the great causes of Evangelism and Reunion across the world, to a squabble over traffic regulations in our own small corner. "Error," said the President at Islington, "is only driven out when higher truth is perceived, and grasped". Though we cannot ignore the Canons, that is the main direction for our work and prayer.

Our Evangelical Heritage

BY THE BISHOP OF BARKING¹

ISAIAH exhorts the people of Judah, "Look unto the rock from which you were hewn and to the quarry from which you were digged. Look to Abraham your father and to Sarah who bore you" (Isaiah li. 1 and 2, R.S.V.).

It is good for us as we meet for this 123rd Islington Conference, in new surroundings, but in the parish where the Conference was born, to look back as well as forward, to remind ourselves of our Evangelical Heritage, and to examine ourselves as to whether we are worthy and loyal to that heritage.

Let us first of all repudiate a very widely held idea concerning Evangelicals. It is very often said, even in encyclopædias and dictionaries, that Evangelicals are the same as Low Churchmen. But this is entirely erroneous. The name Low Church was coined early in the eighteenth century to describe the Whig Latitudinarian clergy. Henry Sacheverell, writing in 1702 says, "We will sum up the articles of the Low Churchman's creed. He believes very little or no Revelation and had rather lay his faith upon the substantial Evidences of his own Reason than the precarious Authority of Divine Testimony. He had rather be a Deist, Socinian or Nestorian than affront his own understanding with believing what is incomprehensible, or be so rude as to obtrude on others what he cannot himself explain. He thinks the Articles of the Church too Stiff, Formal and strait-laced a Rule to confine his Faith in. He looks upon the censuring of False Doctrine as a Dogmatical Usurpation, an intrusion upon that Human Liberty which he sets up as the measure and extent of his Belief."

Such words could never describe Evangelicals! They are more suited to members of the Modern Churchmen's Union, though they would then seem to show how inappropriate the term Modern is for those who rebel against the authority of Holy Scripture!

The present day use of the word Evangelical is really associated with the Spiritual Revival in this country under the leadership of John Wesley, a Revival which is usually called "The Evangelical Revival". Those who were leaders in this Revival eventually divided into two parties, the one which advocated separation from the Church of England and whose members were called "Methodists", and the other which was determined to remain loyal to the Church of England and to work for her return to the scriptural doctrines and practices of the Reformation, and whose members were known as "Evangelicals". These Anglican Evangelicals, as we may call them, were our real forefathers, and amongst them later on appeared Daniel Wilson, who in 1827 founded the Islington Conference.

The word "Evangelical" was, however, an old name revived. It had been the earliest word in English for adherents to the Reformation

¹ A Paper read at the Islington Conference, 1957.

and, for example, was used in this connection by Sir Thomas More. This, of course, points to the origin of the word, which literally means "according to the Gospel". This designation was originally claimed by all Protestants on the ground that their tenets were derived solely from "The Evangel", in its widest sense, the Bible.

Here, then, we are brought to consider our *Evangelical Heritage of Doctrine*. Its foundation is the Bible. Evangelicals are not guilty of idolatry, as some accuse them, but, loyal to the sixth, nineteenth, twentieth and twenty-first of the Thirty-nine Articles, they believe that nothing, which cannot be found clearly declared in the Scriptures, should be taught as fundamental to the Christian Faith, or added to its doctrines. From study of the Bible, available in the natural language, the Reformation arose. From the Bible the Evangelical Revival of the eighteenth century arose. For there, in God's Word written, are revealed the great doctrines of the Holiness and Love of God, the Incarnation, the Atonement, the depravity of human nature, the necessity for spiritual regeneration and new birth, the justification of the sinner by faith alone, and, consequent upon this, his full assurance of salvation and his indwelling by Christ through the Holy Spirit. These great doctrines are, of course, the doctrines of the Church of England, and are held by vast numbers of her members who would not call themselves Evangelicals. But it is the Evangelicals who attach such fundamental importance to the doctrine of Justification by Faith as the one from which true spiritual regeneration follows. This is well illustrated in the complete transformation of John Wesley's life and ministry arising from the experience he had in the meeting in Aldersgate Street, when, listening to an exposition of this doctrine, his eyes were opened and, as he puts it so delightfully, "I felt my heart strangely warmed. I felt I did trust in Christ, in Christ alone, for salvation, and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death." "In Christ alone," these three words perhaps sum up Evangelicalism, and an answer of one sentence is required to the question, "Wherein do Evangelicals differ from their fellow Churchmen?" it might well be given, "We believe in the individual's right to direct access to God through Christ alone, without the mediation or intervention of any human priest or ecclesiastical ceremony". This, more than anything else, was, and is, the hallmark of Evangelicalism.

As Faith leads to Work, so does Doctrine to Worship and Service, and so we turn to consider our *Evangelical Heritage of Practice*. Our forefathers practised their faith, they demonstrated it, they worked it out in Worship and Service.

The Evangelicals' emphasis upon the Holiness of God and the sinfulness of man brought a new sense of *Solemnity* into their worship. They turned away in revolt from the fussiness of elaborate ritual and the intricacies of elaborate ceremonial, which no matter how well mentioned, seem to distract attention, turning it from contemplation of God to the antics of man and the beauty (or otherwise) of the ornaments he wears, and detract from the glory of God, focussing it upon His servants instead. Evangelicals realized that Dignity in its highest may be seen in Simplicity, and that to worship God in

spirit and in truth depends not upon outward show but upon reverence and humility of heart. Sacraments are meant to be a means to an end and not an end in themselves. But their administration, and indeed, public worship as a whole, can easily become an end in themselves, and attendance at such celebrations can be wrongly regarded as a virtue in itself, as, for instance, watching the spectacle of the Mass. The Evangelical realizing his personal need of a Saviour and of individual communion with God, could never be content with such an idea of Sacramental worship. He himself needed to partake and could never worship by proxy. Non-communicating attendance at Holy Communion destroyed the purpose of that Sacrament. This emphasis which Evangelicals laid upon the importance of communicating at Holy Communion should show how wrong it is to imagine that they regarded it as only or primarily a Memorial Service. Indeed, Bishop Handley Moule wrote, "The Holy Supper is something profoundly other than a mere commemoration. Not only do we keep the Feast, but Christ spreads it and presides at it. Thus we meet not one another only there, but HIM." But this Evangelical Doctrine of the Real Presence is something vastly different from that of the Anglo-Catholics, who teach that it is the act of consecration which makes the Real Presence. To guard against wrong doctrines in connection with the administration of the Holy Communion, Evangelicals were always most particular concerning the vesture and posture of the Minister at this Service.

How did our Evangelical forefathers practise their doctrine of *Service*? How did they carry out their parochial ministry? Here lies a field for useful research which would throw light on how these men faced the opportunities and challenges of their particular day and would provide incentive and ideas for us to-day. There is only time to mention here a few facts about this parish of Islington during the Vicariate of Daniel Wilson, Senior. He was only Vicar here for eight years before his appointment to the Bishopric of Calcutta, but during that time a complete transformation of the parochial life was achieved. The whole parish was mapped out into districts, and house-to-house visitors enrolled. Fifteen Sunday Schools were held. At his first Confirmation Service he presented no less than 780 candidates! At the early Sunday morning administration of the Holy Communion which started, the Litany was said on Wednesdays and Fridays, and Service held on Saints' Days. Three new churches were built with a total seating capacity of 5,000. Daniel Wilson was succeeded as Vicar by his son, also Daniel by name, who during a period of over fifty years carried on and extended his father's work in a remarkable manner. Such a record of evangelistic and pastoral ministry during a period of rapid growth of population and new housing developments provides us with an inspiring challenge to-day, one which the present Vicar has accepted with courage and initiative, for once again in this place the Church is moving forward, if not quite "like a mighty army", yet with the daring and endurance of a Commando Brigade.

A study of our Evangelical Heritage would be grossly incomplete unless attention were drawn to the high standard of conduct and disciplined holy living set by our forefathers. These Evangelicals were men who knew their God; they were men of God, men

ayer, men of Christlike character, men filled with the Holy Ghost. They proved the truth of the Evangelical Doctrines by the way they lived. They demonstrated the reality of justification by faith by their works. Through their evangelistic preaching and through the witness of their lives, thousands upon thousands of sinful men and women were converted and experienced a similar transformation of character, and this miracle was one which even their opponents admitted.

Although special emphasis in their preaching was always laid upon the Atonement and man's consequent reconciliation with God, the great implications of the Doctrine of the Incarnation were not neglected. By word and by example these men proclaimed how the Lord Christ, Who became Man, still dwelled with man upon earth, entering into his daily life and toil, so that work became worship, and "the daily round, the common task" a thrilling experience of the presence and power of God.

Moreover, as these truths were more closely studied, the Evangelicals became foremost in the movement for social reform, for the material as well as the spiritual welfare of their fellowmen. Indeed, the better features of our Welfare State to-day can be traced back to Evangelical parentage! Realization of the need for expressing love to God by love for man also showed itself in the great foreign missionary enterprises which have been some of the greatest glories of Evangelicalism.

Are we showing ourselves worthy of our heritage? Are we at all like these men? in doctrine, in practice, in character? Such questions are disturbing and humbling, but must be faced if we are to be true Evangelicals To-day".

I would close by quoting words which will be found in G. R. Balleine's preface to his classic, *History of the Evangelical Party*.

"A Party has been defined as 'a section of a larger society, united to carry out the objects of the whole body on principles and by methods peculiar to itself'. It is in this sense that the word can be used of the Evangelicals. They have never been a party of the parliamentary type, drilled and disciplined to respond promptly to the crack of the whip. Though they have shown almost a genius for organization—the great Missionary Societies are evidence of this—they have always refused to use this power merely for party purposes. . . . They have worked together, a distinct group within the larger Society of the Church, with methods and principles more or less peculiar to themselves, but with no object, except that for which the whole Church exists, the Salvation of Souls and the training of citizens for the Kingdom of Christ."

The Evangelical Doctrine of the Church

BY THE BISHOP OF BRADFORD¹

*"Now, God be thanked Who has matched us with His hour,
And caught our youth, and wakened us from sleeping."*

STRANGE to begin a paper on the Church with this famous couplet from Rupert Brooke's poem *Peace*! Yet not so strange if you look at the lines more closely, and think. For God has been gracious to His Church in the last few decades, in that He has vouchsafed to the Church a re-discovery of the doctrine of the Church. And He has done this just at that point in human history where man's supreme need was for that truth above all else. Both these points need brief elaboration.

(1) In the course of human history certain great truths tend to get lost and then to be re-discovered. Examples spring readily to mind. The Middle Ages almost lost the truth of justification by faith, until it was re-discovered by the Reformers; a later age tended to forget the doctrine of Scriptural holiness until the Wesleys and others rediscovered it; and so on. The doctrine of the Church—its nature and function—was slipping into the background of theological thought until a few decades ago. It has been the main contribution of the theological toil of our day to labour at this great doctrine in the workshops of theological thinking in our Universities, and in the great Conferences of ecumenical activity. Few, I think, would debate the fact that the re-discovery of the Biblical doctrine of the Church is the theological achievement of our day, or, to put it better, the divine provision for the need of our day.

In a remarkable article in the July issue of *Theology* last year, Dr J. R. H. Moorman produced a study of "Archbishop Davidson and the Church". He holds that the Archbishop, for nearly sixty years, "took an immense interest in the affairs of the Church, but it is doubtful if he ever paused to think what the Church was, or even what message of hope was entrusted to its keeping by Christ". "To him the Church was primarily the guardian of morality." He does not "speak of the Church as the sphere in which man finds redemption, or as the vehicle of man's praise and adoration, or as the purveyor of grace through Word and Sacrament". So Davidson, according to Moorman. And so many others of Davidson's day. But it was not to remain so. Much, and we may thank God for it, has happened in the last three decades, and the theological atmosphere is very different to-day.

In this, as in so many other matters of theological moment, St Edwyn Hoskyns pointed the way. He began his memorable contribution to *Essays Catholic and Critical* (first published in 1926) with these words: "For the Catholic Church . . . 'What think ye of th

¹ A Paper read at the Islington Conference, 1957.

Church? ' is not merely as pertinent a question as ' What think ye of the Christ? ': it is but the same question differently formulated ". He continued : " The problem is this : What is the relation between the life and teaching of Jesus of Nazareth and the Christ of St. Paul, St. John, and of Catholic piety? And further, what is the relation between the little group of disciples called by Jesus from among the Galilean fishermen and the *Corpus Christi* of St. Paul or the *Civitas Dei* of St. Augustine? " These questions have been to the forefront of theological thinking in recent years, and we have come to see that, far from the Church being a kind of optional subject to be taken by those who are inclined that way, it is part of the very Gospel of God. It is thus that God catches our youth, and wakens us from sleeping. There, indeed, is the miracle of the Church and, perhaps, the greatest proof of its divine nature. It has a wondrous capacity for being born again when it is old. It is strangely like the bush which burned yet was not consumed (cp. Daniel T. Jenkins : *The Strangeness of the Church*, p. 14). Just when one part of it seems well nigh extinct, or aspects of its nature and function seem well nigh forgotten, then there is a touch of the Wind of the Spirit, and the flame burns anew.

(2) Secondly, God has " matched " this re-discovery of the doctrine of the Church " with His Hour ". Our God is still the God of History, even when the chaos around us bids us doubt it. He has not abdicated. He is still on the Throne. He sees the needs of His world, of the men whom He has created in His own image. And He has a particular message to match that need. It is the message of a full and deep Biblical doctrine of the Church.

What, then, we may ask, are the particular basic needs of men at this time? What are the things which men *lack* to-day in a way in which they did not lack them in previous generations? I am not referring here to those needs which affect men in every era of the world's history—the need for personal holiness, for an antidote to sin, for victory over moral temptation, and so on. These recur because man is man, and will recur so long as human history lasts. I refer to those particular pressing needs which the special circumstances of the present day force upon modern man. I mention two :

(i) *Community*. In the England of the days prior to the Industrial Revolution at least, there was community in the normal village life of the country. It centred, as often as not, in the village Church with its preaching, its sacraments, its drama and so forth. Everybody knew everybody else. In a very real sense, they together constituted a body corporate. In contrast to this, the loneliness of modern man is a comparatively new phenomenon, and it is a serious one. " It is not good that man should be alone " (Genesis ii. 18). This idea, basic as it is to the institution of the family, is basic also for the larger community life of man. If he is to flourish, he will not do so in isolation. And yet, again and again, modern civilization robs him of precisely that element of community which he needs for the full development of his personality and for the making of his full contribution to the life of the world of which he is by birth a part. Modern civilization makes him live in a vast city (would Plato or Aristotle ever have dignified

London with the name πόλις? I doubt it !*) He probably does not know the neighbour next to whom he has lived for years. His sense of community is hardly helped by the physical pressures exerted on him in the rush hour on the Underground, nor by the cocktail-parties which to our great loss, have usurped the place of the more leisurely dinner parties, with their intelligent conversation, of former days. No Underground railways, cocktail-parties, cinemas, television—none of these things greatly help to create community. And as for the new housing areas, splendid attempts though they be to deal with the curse of the slums, they nevertheless often leave men and women up-rooted, high and dry, with no sense of *belonging*, no sense of being part of a body corporate. The occupier of a house on such an estate only too often is *alone*, and it is *not good*, even though he be the owner of a washing-machine, a television set, and, best of all, a strip of garden.

(ii) *Creativity*. It was the *Creator* God Who said, "Let us make man in our image after our likeness" (Genesis i. 26). It was in the Mind of God that His creatures should in some measure partake of His creativity. He Who lived the most creative life ever lived on this earth said: "My Father worketh hitherto and I work" (St. John vi. 17). There is a glory in creative work, for in doing it man shares in the continuous activity of God.

But modern civilization has only too often robbed man of that very activity for, in putting him to work in factories, it has taken from him very largely the joy of creative craftsmanship. The man who, labouring at his last, made by his own skill a pair of shoes, got a satisfaction from the labour which a factory-hand to-day can never get when all he has to do is to operate some piece of machinery in a long mechanical process. Examples could be multiplied and will readily spring to mind. The musician, the artist, the writer, the preacher—the door is still open to them for creative craftsmanship. But they are the comparatively few. The majority of our fellowmen and women suffer from being parts of a great machine in a highly mechanized age. They are largely robbed of the joy of creativity.

How does the re-discovery of the doctrine of the Church help to meet these needs? Let us look to the New Testament for our answers.

(i) *Community*. J. S. Whale was quite right when he wrote: "The thought of the New Testament about redemption is as much corporate and communal as it is individual and personal" (*Christian Doctrine*, p. 127). Again: "Christian experience is always ecclesiastical experience" (*op. cit.*, p. 128). Again: "The Christian life is not accidentally but necessarily corporate, always and everywhere" (*op. cit.*, page 129). It has been the glory of Evangelicals down the years to stress the need for individual conversion and personal faith. When we cease to do that, we shall cease to be of much use to the Church. But that truth is most powerful when it is held in tension with another truth equally clear in the pages of the New Testament, namely, the truth of the Church as the Body of Christ, the Building of which all faithful people are constituent parts, the Bride of Christ. This venerable mystery, going back to the days of Abraham, re-created and

* "The city was invented to preserve life; it exists to preserve the good life" (*Politics*, I, 2, 8).

fashioned by the great events of the Ministry of Jesus, of the Cross, and of the empty tomb, and made at Pentecost into a veritable Society for the Propagation of the Gospel, this venerable mystery, I say, is the answer of God to restless modern man's rootlessness. Here is home. Here is forgiveness. Here is re-instatement—justification by faith indeed. Here is food of Word and Sacrament for his hungry soul. Here is the company of God's faithful people, for "it is not good that man should be alone". Here is the "togetherness" created by the Holy Spirit of which Anderson Scott used to love to write. Here is the new, "third race," which God is creating, so that St. Paul can speak of Jews, Greeks, and the Church of God (I Corinthians x. 32).

We need to ponder long and prayerfully on that virtual identification of the Body of Christ with Christ Himself which is a feature of New Testament writing, so much so that we hear the voice from heaven saying to Saul, "why persecutest thou"—not the Church but—"Me" (Acts ix. 4); so much so that one can be "baptized into one *body*" (I Corinthians xii. 13) or be "baptized into *Christ*" (Romans vi. 3); so much so that St. Paul can write: "As the body is one and has many members, and all the members of the body, though they are many, are yet one body, so also is"—not the *Church* but—"Christ" (I Corinthians xii. 12). On which Calvin comments: "He calls the Church *Christ*"; and Thomas Aquinas, less daringly says, "Christ and Christians are *quasi una persona mystica*". And having pondered long and prayerfully, we need to do some energetic practical work in translating that doctrine of community into action!

(ii) *Creativity*. "God has chosen us to be co-creators with Him in finishing His creation, in the continuing work of the redemption of men, and in the task of building all men into community." So Dr. James E. Pike has recently written (*Doing the Truth: a summary of Christian Ethics*). "Co-creators with Him"—here is God's answer to the second problem which I outlined earlier in this paper. The Creator God is still at work, as indeed St. John records Jesus as saying that He is. He is, as St. Paul teaches in the Epistle to the Ephesians, forming a new humanity out of divergent and, on the human level, irreconcilable elements, reconciling and making peace through the Cross (ii. 13ff.). To every man in Christ, in the Body of Christ, to all in whom the new creation has taken place and is taking place, is given a share in the creative activity of God, in the reconciling redemptive task which is the Church's task because it is Christ's task. Here is creativity indeed! and not for the wise man, the mighty and the noble alone; "for God has chosen the foolish things of the world . . . the weak . . . the base . . . the despised, yea, and things which are not . . ." (I Corinthians 12-28). Evangelistic activity, redemptive co-creativity with God, is for all to share.

What have I to say to those who are in the thick of the battle? Two things:

(i) I bid you think prayerfully over what I have tried to say, seeing for yourselves "whether these things be so". If you find that they are true, if it be fact that God is waking us from sleeping, catching the ever-new youthfulness of His Church and matching the re-discovered

doctrine of the Church with His hour, and in that truth meeting the particular needs of this our day—if that be so, then *lift up your hearts*. God is not dead ! The Church, rent and torn though it may be, is still the instrument of the purpose of God and the bearer of the Spirit of God, Who Himself is Lord and Life-Giver. It is not by accident that in the Apostles' and Nicene Creeds belief in the Holy Spirit and in the Church are in close juxta-position. With her God has made His new covenant, sealed with the blood of His dear Son ! It is Christ Who is building her, and the gates of hell shall not prevail against her ! Be of good cheer. Lift up your hearts in praise to God, as you work out in your parish, community and creativity in 1957.

(ii) I bid you go back to your New Testaments and note once again those Apostolic marks which must always characterize the Church if she is to *be* the Church. "They continued," says St. Luke of the Jerusalem Christians, "in the teaching of the Apostles" (Acts ii. 42). They were not foolish enough to say that it did not matter what you believed so long as you were sincere. They knew that Christianity was not a vague cult based on general goodwill all round, but a faith based on very definite apostolic teaching, which itself sprang from an irrevocable committal to Christ.

"They continued in . . . the fellowship," in that deep community of love and creative service which gave birth to a burning evangelism. They were not a mutual congratulation society of like-minded nonentities, but an army with banners. Their motto was not, "The more we are together the merrier we shall be," but, "Woe is me if I preach not the Gospel".

"They continued in . . . the breaking of the bread." They knew right at the start, that Christianity is a sacramental religion. They did not, as some unwise Anglicans later were to do, play off Word against Sacrament or Sacrament against Word. They knew that *both* were proclamations of the mighty acts of God in Christ.

"They continued in . . . the prayers." Prayer was basic. No doubt organization had to follow (though it is not mentioned here). But *holiness* was essential, and you cannot have holiness without prayer.

Apostolic teaching : fellowship : sacrament : prayer. That was the Jerusalem quadrilateral. That was the divine quadrilateral. I still is.

The Three-fold Impression of a Pattern Ministry

BY THE REV. G. B. DUNCAN, M.A.¹

I WANT to base our thoughts in the closing moments of this Conference upon some words found in I John, chapter i, verse 1, where St. John records his threefold impression of the ministry of Jesus Christ. We read there these three suggestive phrases : " That which we have heard . . . which we have seen . . . and our hands have handled of the word of life ".

During this Conference quite naturally our minds and thoughts have been directed outwards in the consideration of some of the vital issues affecting both our Church and ourselves as ministers within it. But in these closing moments I want us to turn our gaze inwards toward ourselves. For one of the striking facts about the life of the Church is that again and again the key to any situation, in any Parish, lies with the vicar.

I recall reading of a psychiatrist who was called in to a home where disorder and confusion had come. His counsel to the family was very simple. He said to them : " Take it in turns to absent yourselves from home and we will discover in this way whose presence causes the most trouble, and in whose personality the root of the domestic problem is to be found ". In turn each member of the family went away, but it wasn't until the mother went away that peace descended. On her return and on the completion of the experiment the psychologist was able to place the blame for the situation unerringly upon the one to whom it should have been ascribed.

In the life of any parish it is strange to note how often a change of vicar leads to a change of spiritual prosperity.

So then let us together bring ourselves for these few moments before the pattern ministry of Jesus Christ. We are not here to listen to what any mere man may say to us, but surely in these last moments of this year we would prepare our hearts to see again something of the vision of the work to which we are called by Christ.

The three phrases which constitute our text each seem to indicate a slightly different emphasis in the mind of St. John as he recalled the ministry of Jesus Christ.

The first impression was concerned with **THAT WHICH WAS AUDIBLE**. " That which we have heard." I would beg of you all that we should have no way sacrifice that which has been the pride and glory of the angelical tradition within the Church of England, namely, the preaching of the Word. The first thing that St. John mentions in his collection of the ministry of Jesus Christ concerns the spoken Word—" That which we have heard ". But when we turn to consider the place of the preaching of the Word of God in our own lives as ministers

The substance of the Islington Conference Sermon, 1957.

of the Church, there are three aspects of this that we do well to keep in mind.

Firstly there must needs be (a) *The Securing of the Audience for the Message*. One of the sad things about the preaching of the Word is that so often so few hear it, and that so often it is the same few that hear it week by week, month by month, year by year. We must ensure that there are people to hear what we have to say, or rather what God has to say. In this securing of the audience the responsibility rests with the laity, or more accurately with the whole Church for if the Church is the Body of Christ, the Body exists to execute the dictates of the mind and will, and therefore, the whole Church ought surely to be the executive agent of the redemptive Will of God in Christ.

This responsibility must be taught to our people. Far too often the laity think that the responsibility for bringing others in rests with the clergy, and in some parishes the clergy are busily engaged trying to do just that very thing, a task which is completely beyond the power of the limited resources that the clergy represent. No, the task and responsibility for securing an audience rests with the whole Body of Christ. Far too often the Christian complains concerning the non-Christian, "He won't come to Church". But Jesus Christ never said he would. The commission given by Christ to the Church was, "Go Ye," and I believe that God's complaint is not with the non-Christian who never comes, but with the Christian who never goes.

So in addition to the responsibility being taught, the opportunity must be given, and we do well if we give our laity an opportunity from time to time to fulfil this responsibility of bringing others in. Thus evangelism will find its expression within the normal programme of the life of the Church. Many congregations have adopted the monthly Guest Service as being in many ways an ideal way of affording an opportunity to the Christians to invite others in as their guests. The monthly Guest Service series thus serves admirably in that the opportunity is given regularly and yet not too frequently. The audience then must be secured.

The second aspect of the preaching of the Word which we do well to keep in mind concerns (b) *The Stressing of the Accuracy of the Message*. There has been the tendency in some quarters to decry the place of the sermon in the service of the Church. The emphasis, we have been told, must be on worship. I would make the strongest possible plea that we recognize that the Word of God rightly preached is in itself worship. Jesus Christ has laid down the golden rule concerning worship: "They that worship must worship in spirit *and in truth*", i.e., we cannot worship God, giving Him His worth, unless we are thinking truly of Him, and are rightly related to Him. The whole purpose of the preaching of the Word is to secure these two objectives and I believe with all my heart that for many people the highest point of worship in a service is found at the end of the sermon, when the speaker bows down before the living God, knowing Him more truly and seeking to honour Him more fully.

In the message we shall be concerned with the truths that we utter. Our task is to be heralds of God, to proclaim the unsearchable riches

rist. We shall be concerned, too, with the tones we use. Our Lord is full not only of truth, but also of grace, and very often the truth uttered is unpalatable to our congregations because of the tones that we use. We do well to check ourselves from time to time with the question, "Would Jesus Christ ever have spoken like that?"

And thirdly, concerning the preaching of the Word there must be *The Sensing of the Authority in the Message*. We read concerning the Lord's spoken Word, "He taught them as one having authority and not as the scribes". Here we do well to remind ourselves of the factor in the preaching of the Word we must never take for granted, namely, the working of the Holy Spirit. For this sensing of an authority in the spoken Word is His work, "When He is come *He* will convince". But the Holy Spirit will not work unconditionally and the conviction of the Spirit will depend upon the condition of the servant.

As Evangelicals we glory in the indwelling Spirit of Christ, but let us be careful lest even while we glory in the Presence of the Holy Spirit, at the same time we grieve His Person. "Grieve not the Spirit" is a Pauline injunction to which we must give constant heed. We grieve the Holy Spirit when we fail to allow Him to do in us that for which He has been given.

May God grant, then, in your ministry and mine, that one impression which will live long in the minds and hearts of our people will concern the spoken Word, the preaching of the Word, that which has been audible.

But St. John does not stop there, and we do well not to stop there. Possibly one of the most subtle dangers and prevalent dangers within the circles of the Evangelical Church lies in the fact that so often we do stop at the spoken Word. St. John goes on to recall the impression of the Ministry of Jesus Christ, "Which we have seen".

The second impression was concerned with THAT WHICH WAS VISIBLE.

We live in days when in the work of the Church we are concerned with the use of visual aid, and thus we acknowledge the fact that what people see is as helpful to them as what they hear, indeed the visual expression is sometimes more vivid than the audible one. And yet when it comes to the preaching of the Word we so often stop short. We want our people to listen, forgetting that all the time they want to look as well.

We have tried to think out in my mind what St. John was thinking of when he wrote the words, "That which we have seen". It seemed to me that that phrase must have covered (a) *The Activity of the Love of Christ*. How ceaselessly active love is. Indeed, it refuses to be idle. When we read in John iii. 16, "God so loved that He gave," we have but a glimpse into the action that God's love demanded. I wonder how far there is reflected in our lives, and in the lives of our confessing Christian Church members, the activity of a Divine Love. Selfish in the giving of its time, its love, its understanding, its sympathy, and unceasing in its willingness at all times, and under any circumstances, to spend, and to be spent, for others and for God. I always remember a striking tribute paid to a minister of whom it was

said that " whenever he crossed the street we thought of a shepherd in quest of souls ".

But in addition to the activity of the love of Christ I am sure that St. John also had in mind (b) *The Adequacy of the Power of Christ*. How varied the problems the Master met, and how transformed the people. We recall His own words. When John the Baptist sent His own disciples to ask if He was indeed the Christ, for the vindication of His claims He pointed them to the transformed lives He had left behind Him wherever He went, the blind see, the lame walk, the lepers are cleansed, the dead are raised up again.

I sometimes feel, too, the underlying challenge beneath the words of Christ when He was challenged by the Pharisees as to His right to forgive sins, when He said to them, " Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee, or to say, Rise and walk? Of course, it is always easier to speak the words. The greater challenge lies in the producing of the evidence of the power of God in changing lives.

When our Lord was on earth there was no publicity to compare with this. Where lives were changed the crowds gathered, and sometimes wonder whether or not part of the failure of our ministry lies just here. There seems to be so little evidence of the divine power, so few lives are really changed, so few needs are really met. Is it because of the lack of this evidence that people despise our message?

But surely there must have been one more thing in the mind of St. John as he recalled what he had seen. (c) *The Agony of the Passion of Christ*. St. John had shared that in Gethsemane and on Calvary, and indeed all the way through, and if at first they had not fully grasped the significance of that Passion the understanding came later.

We sometimes think of our vocation in the ministry as the occupying of a position. For Christ His ministry was not a position, but a Passion, and if the significance was not at first clear the day came when the disciples of the Master looked upon the scars of His redemptive work for men upon the Cross and bowed down in adoration before Him crying out, " My Lord and my God ".

Professor Gossip in one of his flaming sermons ends with words that burn almost at white heat, depicting the experience of the early Church of the disciples convinced of the reality of their Risen Lord, but confronted by the doubting Thomas who said, " Except I see in His hands the print of the nails, I will not believe ". Professor Gossip goes on to say how still to-day a doubting and unbelieving world confronts the Christian Church with the same plea, " Except I see in your hands the prints of the nails, we will not believe ". That which we have seen, the activity of His love, . . . the adequacy of His power, . . . the agony of His Passion.

The third impression left upon the mind of St. John of the pattern of the ministry of Jesus Christ concerned THAT WHICH WAS TANGIBLE. " That which our hands have handled of the Word of Life." Here we come to the final and most searching consideration of the pattern of the ministry. Consider (a) *How close was the Examination*. In his introduction to his gospel John records, " The Word was made flesh and

elt among us". For three years John had rubbed shoulders with his Master. They had worked together, they had lived together, he had seen Him in the crowds and alone. He had seen Him tired out, and fresh in the morning, in almost every circumstance John had been there with Christ.

In our ministry is it possible that one of our weaknesses lies in the fact of the distance we keep between ourselves and our people? They do not know us at pulpit range. They have never lived with us in the fellowship of a house party or worked with us in close partnership. The relationship is one that we guard jealously, we being their vicar, while they remain our congregation.

How different it was with Christ and the Twelve. They knew Him intimately and found His character, like His robe, to be woven of one piece throughout.

Consider then (b) *How convincing was the evidence.* For after reading the fact that Christ had dwelt amongst them St. John went on to add, "And we beheld the glory, the glory as of the only begotten of the Father, full of grace and truth". It was this evidence that fully convinced them. What somebody has described in other words, "The silent eloquence of a holy life". Under every conceivable kind of pressure the Master never faltered. The glory shone unflinching and unfalteringly. With us it is otherwise, and possibly the reason why we keep people at a distance is that we dare not let them come nearer. For us so often the situation is one where "distance lends enchantment to the view". For in the pulpit we may appear convincing Christians, but known intimately that impression is found to be illusory and false.

This may all seem depressing and discouraging, were it not for one final consideration concerning the tangible element of our ministry and the challenge of which we do well to remind ourselves, not only how severe was the examination and how convincing the evidence as far as the ministry of our Lord was concerned, but (c) *How complete is the equipment for our own ministry*, that He has provided.

The promise has been stated unmistakably, "Ye shall receive power, the Holy Ghost coming upon you," and the power promised there is supremely the power for living and serving. If the promise is stated emphatically then the presence ought surely to be sensed, that wherever we go, wherever we live, whenever we speak, we should leave behind in the minds of people a sense of Him, so that our ministry too, the pattern ministry of our Lord, will leave this three-fold impression of that which is audible, that which is visible, and that which is tangible.

Proving God

BY THE REV. A. T. HOUGHTON, M.A.

THE revolutionary situation in which we find ourselves in the period of the mid-twentieth century has brought about a complete revision of thought concerning the methods of approach and of working in the presentation of the Gospel in lands still predominantly non-Christian. Methods which seemed to be effective a hundred years ago are now seen to be out of date in the face of strong nationalistic forces and the resurgence of great world religions. In the midst of hammer blows dealt to the peaceful progress of Christian missions from overseas by these anti-western and, therefore, anti-Christian forces, a silent revolution is going on in the minds of many concerning the bewildering financial situation, due to the fact that Christian giving is not keeping pace with the fantastic rise in the cost of maintaining western missionaries in eastern lands. Ought a missionary society to accept recruits except in so far as there is a guaranteed income to maintain them adequately? Or, on the other hand, is it lack of faith in God to want to be assured about full financial provision before action is taken? If one hears of missionaries in the field suffering silently for months on end because the remittances from home are utterly inadequate to meet their needs, are they to blame for lack of faith in God, or is their mission at home to blame for sending them without sufficient resources to meet the cost? These are not pure academic questions which can be discussed in an arm-chair with an open Bible, but terribly practical questions which concern a considerable number of the smaller missionary organizations.

A worthy contribution to this debate comes from the pen of Phyllis Thompson in her latest book, *Proving God*¹, which records, as the subtitle states, some financial experiences of the China Inland Mission and especially during the last twenty-five years, which has seen the momentous reorganization and redeployment of its missionary personnel outside of China. The Foreword is written by Mr. J. Oswald Sanders, the present General Director of the newly constituted C.I. Overseas Missionary Fellowship. He takes the opportunity of enunciating afresh the principles on which the Mission continues to operate as laid down by its founder, Hudson Taylor, over ninety years ago. A quotation from Mr. Sanders's Foreword briefly sums up the principles :

"Implicit in its constitution is the conviction that we are dealing not with a God Who is remote or disinterested, but Who always responds to faith, and will, without fail and in good time, meet every need of the worker whom He has called into His harvest-field. Going into debt either as a Mission or as individuals is regarded as being inconsistent with the principle of entire dependence on God. If this is indeed God's work, He

¹ *Proving God*, by Phyllis Thompson. China Inland Mission, 7/6.

bound to support it. The Mission does not function on the budget system; expenditures are determined by funds received. As to the method of support, 'the needs of the work are laid before God in prayer, no person being authorised to solicit funds or take collections on behalf of the Mission'. . . . 'He abideth faithful,' wrote the founder of the Mission. 'If we are really trusting *in Him*, and seeking *from Him* we cannot be put to shame.'"

The author then proceeds to tell the thrilling story of some of God's provision: the plot of land and the buildings which became the headquarters of the Mission at Shanghai, and which when realized in a marvellous way, provided the wherewithal to evacuate almost the entire Mission to Hong Kong in 1951. The story goes on to describe God's individual provision for His children in time of great need, leading up to the amazing way in which currency was provided during the war years when much of China was in Japanese occupation. "Jehovah Jireh" ("The Lord will provide") and "Ebenezer" ("Hitherto hath the Lord helped us") have always been the twin promises on which Hudson Taylor relied, and the author's next illustration of God's care for the children of the Mission, through the schools at Chefoo and Kuling, and later in other places, takes us right back to the origin of "Jehovah Jireh" when the Lord mysteriously called on Abraham to sacrifice his son, and in that very incident put forth His protecting hand over Isaac. From the children of the Mission we are taken to God's care of the aged, and His provision for retired workers after many years of unremitting service in the field. The book abounds in stories of God's multiplying of the loaves and fishes to meet the needs of thousands, and shows how God has guided the present redeployment of missionary resources as the Mission has remained true to the principles on which it was founded. As in the case of the first recruits who set out with Hudson Taylor, "they believed that if they did God's work in God's way, God would supply them with what they needed". "God's work in God's way": it is here that we need to be very careful of the meaning of our premise before jumping to what may seem to be the logical conclusion! For Hudson Taylor the whole of the paragraph quoted from the present General Director's Foreword was true, but he was careful to make clear that what he deduced from the premise, of the need for complete dependence on God, that the method of support should be to lay the financial need before God alone, was the particular and peculiar line which he felt God had led him to work, but not necessarily that which should be followed by others. In other words, that whereas God's *commands* concerning the proclamation of the Gospel, and the complete dependence of God's people upon Himself, are of universal application, His particular will for individuals or organizations which He calls into being will be indicated by His guidance through circumstances and in other ways. Hudson Taylor was careful, therefore, to make clear that he did not regard this method as the only scriptural way of raising funds, but the way in which God had led him and the Mission which he had founded, to prove God's faithfulness. As Hudson Taylor honoured God in this way, and as the Mission has lived

up to the same principle, God has manifestly honoured their faith and fulfilled His promises.

But it is conceivable that God *might* have led His servant to prove His faithfulness not by never soliciting funds from others, but by depending on God alone to provide the needed missionary agents, whereas in actual fact Hudson Taylor, and those who have followed Him, have always felt quite free to appeal to the Christian public for the needed workers, and from time to time have called for a specific number in a particular period of time. And God has equally honoured their faith in this more public method of appeal.

We may well ask whether the financial difficulties in which some organizations have found themselves may be due to the fact that they have modelled themselves on Hudson Taylor's methods without being equally led by God to prove His faithfulness along those lines. It is possible too easily to recruit and send out new workers without relating the number to the financial provision God has made in previous years regarding maintenance as the responsibility of God alone. It is possible for a Mission to be in debt to its missionaries, even while refusing to incur debt in other ways. Hudson Taylor, on the other hand, was meticulously careful not to go ahead of God's manifest provision of financial need, whether in sending out new workers or embarking on new work.

Those societies which send out agents whose maintenance they guarantee as a first charge on their funds, may be equally dependent on God alone, and while refusing to go into debt, they will be called upon to exercise constant faith in the God Who has promised to supply all the needs of His children, for no society is in a position to send out its missionaries and to maintain them from interest on capital reserves but is dependent on the systematic and sacrificial giving of the Lord's people. To enlist the financial support of those interested in the work is clearly a scriptural principle which St. Paul followed in calling upon the Churches for the support of the poor saints at Jerusalem.

Whatever the method of supply, therefore, if we would prove God's faithfulness, we must ensure that we are doing God's work in God's way, and in utter dependence upon Him, and such a book as *Providing for God* should be a great encouragement to faith in this materially minded age.

The Miracles of Healing in the Fourth Gospel

BY A. P. WATERSON, M.D., M.R.C.P.

ON the day of Pentecost Peter described Christ as "a man attested to you by God with mighty works and wonders and signs which God did through Him in your midst, as you yourselves know", and thereby linked the preaching of Christ as Saviour with His performance of miracles before His passion. This passage is particularly relevant to those miracles recorded in the fourth gospel, because of the conception of them as signs, which is so characteristic of this gospel. Even Christ's enemies spoke of them as signs (xi. 47, 48). The gospel contains three miracles of healing and one of raising from the dead. Each is recorded in some detail, and set firmly in the context of Our Lord's teaching at the time. The writer suggests that there were multiple miracles of healing, but unlike the synoptists he does not say explicitly, although it is implied in such references as that of Nicodemus to His "signs" (iii. 2), and of the writer to "signs" in the plural in ii. 23 and, with regard to the healing of disease, in vi. 2, and of the Jewish leaders (xi. 47), who spoke of Him performing "many signs".

THE MIRACLES AS EVENTS

(1) *The nobleman's son* (iv. 46-54). This took place in Galilee, and the approach was from the father of the boy who was ill. The child was seriously ill with some acute febrile condition which suddenly left him. The boy was healed at a distance, and to the evangelist it was a "sign", i.e. it was on a par with the turning of the water into wine or the feeding of the five thousand. Sometimes seriously ill children make sudden improvements, but this has the interest of being just at the time when the father had been assured by Christ that all would be well. ἀφίημι is used elsewhere (Matt. iv. 11) of the Devil leaving Christ, and the noun ἄφεσις is used by medical writers, e.g. Hippocrates and Aretæus, to signify recovery, not necessarily a sudden one, though the fact that the household could name the time with some precision suggests that it was a relatively sudden and possibly dramatic one, as does the fact that they came out to meet the father with the news. The result (iv. 53) was that he and his whole household believed in Jesus.

(2) *The man paralysed thirty-eight years* (v. 1-16). This took place in Jerusalem, and the approach came from Christ. The question translated, "Wilt thou be made whole?" in the Authorized Version rendered, "Do you want to be healed?" in the Revised Standard Version, which is nearer the sense of the original, as ὅλης implies functional efficiency rather than physical completeness. Of course, the older version meant the same at the time when it was made as the modern translation, but the idea of "wholeness" is liable to misinterpretation in present day English. The adjective is also used in t. ii. 8 for "sound" speech. In vv. 8 and 9 the man is said to have

been commanded to get up, and "immediately" he became ὄψιν and took up his pallet. It is not clear what was wrong with him, but a paralysis of thirty-eight years' standing is most unlikely to have been cured, even if it were functional in origin, *immediately*. Here it is especially the time sequence, and the time sequence in relation to the command of Christ, which brings to it the stamp of the miraculous. The man is referred to (v. 13) as cured (ἰαθείς), and Christ Himself says, "You are well". The man regarded Him as authoritative (v. 11) and went to worship in the temple (v. 14). There is the interesting and apparently paradoxical command to "sin no more", but it is important that this saying of Christ's should be taken in conjunction with His answer to the disciples' query about the blind man in chapter ix. The healing took place on the Sabbath. No more is mentioned of the man who was healed.

(3) *The man born blind* (ix. 1-14). This took place in Jerusalem, apparently, and also on the Sabbath. The man was congenitally blind, and hence the cause of the blindness must have been an organic one, for hysterical blindness, which is anyway uncommon, is of course never congenital. The initiative in this case came from Christ, and there is the record of His use of spittle and His command to go and wash in the pool of Siloam. The restoration of sight was not necessarily absolutely instantaneous, but the man "came back seeing" (v. 7) and in such a case it was instantaneous enough to be regarded as miraculous. In fact, some of his acquaintances were incredulous, and preferred to believe that they had mistaken his identity, until his parents confirmed it. When the truth had been amply demonstrated to the Jewish leaders, they reacted with anger and rejection (v. 34). The result in the man was faith in Christ and worship of Him (v. 38). The spiritual truths contained in this chapter are considerable and important, and concern especially the relation between individual sin and individual sickness.

(4) *The raising of Lazarus* (xi. 1-44). There is no clue to the nature of Lazarus' illness, but it appears to have been an acute one, as the new life only reached the disciples shortly before his death. In this case the initiative came from the sisters, not from Christ. The most important fact, and one which may from time to time be questioned, was that Lazarus was *dead*. He had been in the grave four days. The story of this miracle has suffered at the hands of two different expositors. On the one hand, those who use the story merely as an illustration of the new birth (and it makes a very good illustration) are in danger of losing sight of the sheer majesty and unusualness of the achievement. In explaining something else by it, they may blind the minds of men to the thing itself. On the other hand it has been explained on purely natural grounds, e.g. by Smethurst¹, who suggests that it is no more to be wondered at than the cases of resuscitation after cardiac arrest or respiratory failure which occasionally occur in hospitals to-day. But such cases are of an entirely different order from the renewal of life in the body of a man who has been dead *for four days*. To suppose that the two differ only in degree is to belittle the wonder of the miracle which Christ performed here. In the first case the body is, apart from

one part which has failed, functioning normally, and cannot stand failure for more than a short time, while in the second irreversible changes have occurred of such a kind that the restoration of life can be looked upon by those acquainted with human physiology as wholly extraordinary and, in these circumstances, as miraculous.

THE MIRACLES AS "MIGHTY WORKS AND WONDERS AND SIGNS"

Christ's miracles are called δυνάμεις because they are manifestations of the power inherent in Him, i.e. it is a word referring to their applications. τέρας is a word which speaks of the wonder and attention which they must command. σημεῖον conveys the idea that they are meant to enlighten the minds of those receptive enough to learn from them.

1) *The miracles as mighty works* (δύναμις). Christ's power over disease, whether in the form of fever, paralysis or blindness, is only exceeded by His power over death itself, manifested in the raising of Lazarus. The author's restraint in the telling of these stories makes them all the more impressive, as does his restraint in the presentation of Christ's healing work in general. Unlike the Synoptists he never refers explicitly to multiple miracles of healing. When he could have mentioned the healing of Malchus' ear he did not, though in view of the fact that Matthew also does not mention this event, it may well be the case that Luke is to be regarded as the exception for including it, rather than the other two as exceptions for excluding it. Again, none of demon possession is mentioned, even though these healings must have been some of the most striking which Christ performed, and it does not appear tenable that this is because the author's views of the subject were radically different from the Synoptists, for, as Bersheim has pointed out, there are several references to the subject of demons, and in one case (x. 21) the word δαιμονιζόμενος is used. Finally, in those individual miracles which are recorded, it is as though the author had concentrated on depth on a narrow front. Only four are recorded, but in such detail and of such a kind that they leave little doubt as to their genuinely miraculous nature. "The miracles of Scripture are definite and whole transactions, drawn out and carried through from first to last, with beginning and ending, clear, complete, and compact in the narrative, separated from extraneous matter, and assigned to authentic statements. . . . In Scripture inspiration has selected the true to the exclusion of all others."²

2) *The miracles as wonders* (τέρας). In their own way the three miracles of healing are as wonderful as the raising of Lazarus, for the disabilities of the blind man and the paralytic may be looked on as death in miniature, while the boy's illness may well have carried him to the grave but for the miraculous intervention of Christ. Their very nature as phenomena commands respect, but it is interesting that the only mention of this word in the fourth gospel is in iv. 48, where belief in miracles is condemned by Our Lord.

3) *The miracles as signs* (σημεῖον). The impressions left by a study of the miracles of healing as recorded in the fourth gospel are of

their meaningfulness, their varied effects upon men, and their timelessness, that is, their significance not only for one time but for all time.

(i) *Their meaningfulness.* In Acts ii. 22 they are said to "approve Christ, Who is said to be attested by them (ἀποδεικνύμενον), a word which implies that they point away from themselves to Him. Lightfoot³ points out that in the fourth gospel there is a contrast between the seen and the unseen, the former throwing light on the latter through the signs and through the greatest sign of the life and death of Christ. "His whole life is a sign, in action, of the love of God."

(a) *They attest and illuminate Christ's Messiahship and divinity.* There are passages in the Old Testament which prophesy that the Messiah would perform miracles of healing (e.g. Is. liii. 4, quoted Matt. viii. 17). Josephus records the expectation of the Jews that the Messiah would do miracles of healing. Nicodemus declared that Christ could not do the things which in fact He did, except God were with Him (iii. 2). Because of His miracles, many people believed in Him (vii. 31), on the grounds that if He were not the Messiah, the Messiah would be hard put to it to better His miracles. The blind man, cross-examined by the Jewish leaders, expressed surprise that they did not think more seriously of the consequences and implications of His ability to open the eyes of the blind (ix. 30, 33). The Lord Himself appealed to His works in general, and this must have implied the miracles of healing *inter alia*, in vindication of His claim to be the Son of God (x. 37, 38). Assuming that the miracles of healing do in fact attest His claim to be the Messiah and hence to be God, then they show something of the character of God, particularly His power, His beneficent intentions for men, and His concern for suffering mankind and His desire to seek and help them.

(b) *They are used by Christ to convey spiritual truth.* The miracles of healing which are recorded in this gospel are the occasion of some of the most important of Christ's teaching on the subject of suffering and sickness. There is teaching on the relation of individual sin to individual illness (ix. 2, 3), and on the use of illness by God (ix. 2, xi. 4), while the story of Lazarus also has lessons about the evocation of faith by suffering and of the Christian teaching about death and the resurrection. Healing on the Sabbath is a live issue in two of the three healing miracles, and there is teaching associated with them which deals with subjects other than the issues of sickness and health, e.g. the teaching of the ninth chapter about the relation between sin and spiritual blindness.

(c) *They invite belief in Him as Saviour.* The evangelist expressly states that the miracles and other signs were written with the purpose of encouraging belief in Christ as Saviour (xx. 30, 31). "The miracle stories . . . are meant in the providence of God to produce awareness, to inform understanding, to establish conviction, to secure action in response, all in relation to Jesus; and thus to lead men to the enjoyment of enduring benefit, indeed of eternal life. In other words, this evangelist sees it, the miracle stories are meant to serve the propagation of the Gospel; they are not meant so to advertise the powers of Jesus as a healer of the sick that other sick people will covet similar benefit and seek physical healing as an end in itself."⁴

(ii) *Their effect upon men at the time.* The miracles of healing show their true colours as "signs" inviting spiritual decision in no way other than in the varied spectrum of reactions which men showed to them, reactions which varied from true faith in Christ to frank antagonism to Him. (a) *True faith*—This is seen in the case of the nobleman and his household (iv. 53). (b) *Reasoned assent*—Nicodemus appears to have been convinced intellectually rather than deeply committed spiritually, at least at first. Others of the Jews reasoned that at least Christ was not demon-possessed (x. 21). (c) *Indecision*—The paralysed man, after his healing, went and told the Jews and was, even if indirectly, responsible for the persecution which the performance of the miracle on the Sabbath occasioned. (See v. 15 and 16, and Westcott on these verses.) (d) *Curiosity*—The acquaintances of the blind man asked him, "Where is He?" (ix. 12), probably with the same motive as Herod, who, as Luke records (xxiii. 8), "was hoping to see some sign done by Him". (e) *Self-seeking*—Our Lord condemned the people who followed Him after the feeding of the five thousand, "... You seek me, not because you saw signs, but because you ate your fill of the loaves" (vi. 26). (f) *Incredulity*—There is a perfectly understandable incredulity, such as occurred with the neighbours of the blind man (ix. 9), but there is also a thoroughly prejudiced and dishonest incredulity, such as the Jews showed in their repeated examination of this man. A medical man of great experience and some insight once described the lot of any new medical discovery in these terms, "When it is first announced, people say that it is not true. Then, a little later, when its truth has been borne in on them, so that it can no longer be denied, they say it is not important. After that, when its importance becomes sufficiently obvious, they say that anyhow it is not true." There is something of the same spirit in the Jews who questioned and harried the man cured of his blindness, and thereby exposed themselves to Christ's denunciation of their blindness to spiritual realities (ix. 39-41). (g) *Frank antagonism*—It is difficult to be precise about the motives of the Jewish leaders which prompted their growing antagonism to Christ, an antagonism which seems to have been aggravated with each successive miracle of healing which was recorded in this gospel. Envy, personal conviction of their own shortcomings, religious bigotry, frustration at the incontestability of His success, prejudice, personal hatred—probably all these entered into it. But, below all this, they were showing themselves to be those men of whom the Saviour had spoken to Nicodemus, who "loved darkness rather than light, because their deeds were evil".

(iii) *Their timelessness.* The miracles of the Bible, and particularly those performed by Our Lord Himself, have a significance for all time. In the story of Dives and Lazarus He condemned the idea of miracles being requested afresh for their evidential value, not only because it would be uncalled for, but also because it would be unlikely to be effective. At that time, they had "Moses and the prophets", let them hear them (Luke xvi. 29). *A fortiori*, those who now have not only the Old Testament revelation but also the New Testament as well, with the records of the healing and other miracles of Christ, have the right to demand fresh manifestations of the divine power in this

way before they will believe or can persuade others to believe. The relevance of the miracles of healing may be summarized as follows :

(a) *They display the nature and authority of Christ.* Supremely the miracles of healing teach that the claim of the One Who performed them to be God was a justified claim, and they show His authority over disease and death (Geldenhuis, 1953).⁵ If He is God, then His call to men to obey Him and to follow Him cannot be ignored. It may be rejected, but not ignored.

(b) *They clarify the relation between sin and sickness.* The disciples' question in ix. 2 implies that either the blind man or his parents had brought the blindness upon him by sin, and showed the influence of the current rabbinical teaching on the subject. In fact it is only in a very small number of cases that any such direct relationship may be traced. Christ related the man's state and needs to God, and His teaching, even though brief, is extremely important, for the idea of suffering as a punishment for the sins of the individual is a deeply rooted one and is by no means extinct among Christians to-day.

(c) *They draw attention to the use by God of illness.* In the same reply Christ stated that it was within the purposes of God, and for His glory, that the man was blind, and that the miracle that He was to perform was to make plain "the works of God" in him. The sheer boldness of such a claim, unless made by Christ Himself, would be almost incredible. It is no less true to-day that God shows Himself Lord over both sickness and health. He has not, so to speak, been taken unawares by it, but, on the contrary, uses it for effecting His purposes not only in the life of the sufferer but also in those of the onlookers.

(d) *They throw light on the Christian view of death.* When the disciples sought Christ and asked Him to heal Lazarus, they seemed to limit the Lord's power to healing the sick and to forget that He could also raise the dead. The positive lesson from the miracle of the raising of Lazarus, taken at its face value, and in all its grandeur, is that although sickness sooner or later will lead to death, yet even death is neither permanent, nor irreversible, nor invincible. Although Lazarus later died, yet his raising from the dead is a foretaste of the Resurrection of which Christ is the firstfruits.

For a full understanding of the miracles of Christ, as seen in the fourth gospel, they must be viewed both as His works and as His signs. To regard them only as His works may lead to the expectation of exactly similar works to-day, and to a failure to see these miracles in their singularity as a part of the revelation made once for all in Christ. To regard them only as signs may lead to a failure to appreciate the wonder, and to appraise their significance as phenomena. It is because of their wonder as His works that they have a message as His signs.

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- ² J. H. Newman, *Two essays on scripture miracles* (1870), p. 116.
- ³ R. H. Lightfoot, *St. John's Gospel. A commentary* (1956), pp. 21-23.
- ⁴ A. M. Stibbs, *Miracles as Signs, The Christian Graduate* (1956), ix., 2-5.
- ⁵ J. N. Geldenhuis, *Supreme Authority* (1953), p. 24.

Book Reviews

KINGDOM AND CHURCH.

By T. F. Torrance. *Oliver & Boyd.* pp. 168. 16/-.

Interest in Reformation theology is again on the increase. We realize that the sixteenth century was an outstanding century in religious thought. It bred giants. The names of Luther and Calvin are known the world over, and that of Bucer possibly deserves more honour than it has received. Professor Torrance brings Bucer on to the stage with Luther and Calvin in this book, and one is shown that he was able to stand beside them intellectually and spiritually.

What a task these men had ! It is very doubtful indeed if there are theologians in the world to-day who have both the knowledge—depth of knowledge—and the personality to do the corresponding thing to what Luther and Calvin did in their day, namely, stand up to and vanquish the deep-seated thought and teaching of the medieval Church. The Roman Catholic Church of to-day is possibly weaker than it was in the sixteenth century—it lacks certainly the status in men's minds of being the sole guardian of the faith. But yet Protestant theologians strive in vain to win any territory from her, let alone overthrow her altogether.

The Reformers of the sixteenth century won considerable areas of territory from her. How did they do it ? By a deep knowledge of Scripture, and by depth of thought all along the line. Dr. Torrance shows us how thorough was the work and thought of these great men. His quotations show us that, in comparison with the level of thought of Luther, or a Bucer, or a Calvin, our thinking is shallow. One felt when one read this book that one would love to know more about these theologians ; and here one wonders if our guide has been as helpful as he could have been. His own knowledge of the writings of these three is amply borne witness to, but his presentation leaves one wondering what it is all about. By classifying Luther's thought under the heading " the eschatology of faith ", Bucer " the eschatology of love ", and Calvin " the eschatology of hope ", is not a somewhat arbitrary distinction made between them ? That there are deep differences we know, but one found it hard to see the significance of this classification in the presentation of the three theologies.

The nature of the Church, its relation to the Kingdom of God, and the relation of both to history, are themes of a profound character. As possible we cannot reach any dogmatic results of lasting value in Protestant thinking. The Church of Rome is too quick here in identifying Church and Kingdom. The deeper study of Scripture shows that no easy answer is available in our present experience. Perhaps this is chiefly what is meant by saying the question is essentially an eschatological one. This book will be studied by serious students in this realm of investigation ; because we have not produced greater thinkers than these sixteenth century reformers. It was, of course, flattering not to be given translation of the German Latin texts ; but the compliment was, alas ! seldom deserved !

W. C. G. PROCTOR.

THE MESSIAH IN THE OLD TESTAMENT.

By *Helmer Ringgren*. 72 pp. 7/6.

EARLY ISRAEL IN RECENT HISTORY WRITING.

By *John Bright*. 128 pp. 9/6.

(*Studies in Biblical Theology*, S.C.M. Press.)

These two new studies, in this excellent and inexpensive series, are quite different in character as well as different in subject. In *Messiah in the Old Testament* Helmer Ringgren, drawing mainly though not exclusively on Scandinavian scholarship, subjects a number of Psalms and the Servant Songs of the Book of Isaiah to close scrutiny in the light of the theory of the Enthronement Festival, associated with the name of the Norwegian scholar Mowinckel. He has a further theological purpose—to reinforce the Messianic significance of the Old Testament, for he holds that this grew naturally out of the doctrine of the Enthronement of Yahweh. For myself, I feel too many “ifs” and “buts” in Ringgren’s thesis. For one thing, the evidence for Yahweh’s kingship is so natural and general in the Old Testament that it does not demand the theory of the Enthronement Festival, for which there remains so far only circumstantial evidence of an inconclusive character. For another thing, to urge that Messianic doctrine grew up against this background, even if it be shown to be historically probable, does not amount to any new *theological* vindication of it. Even if Ringgren’s aim seems to me to be unfulfilled, I can accord only praise to his studies in exegesis. Unlike the Teutonic breed of scholar he is most cautious and moderate in urging his views. He is refreshingly candid in letting the reader know textual difficulties and alternative renderings. Because of this his studies are of great value to the non-specialist, who is genuinely left free to draw his own conclusions—conclusions which will be based on a much more thorough examination of the text than he has perhaps before achieved.

Early Israel in Recent History Writing, by the American, Professor Bright, is concerned mainly to elucidate, compare and criticize two diametrically opposed views of the origins of Israelite history, each of which has exerted much influence in recent years. First there is the view of the German school of Alt and Noth. Put very briefly, this sees Israel as an entity which emerged only *after* the settlement in Canaan. There is no pre-settlement history of Israel, only legend—legend which is demonstrably ætiological. Against this radical view, the Hebrew scholar Kaufmann has urged many novel and brilliant criticisms, which have made him feel justified in reasserting a view of Israel’s early history which may be termed very conservative.

I cannot here outline Bright’s treatment of the controversy. But we can record that it is both judicious and readable, not to say hilariously entertaining at times. The great value of this excellent book lies not merely in its clear account of two major attitudes towards the reconstruction of Israel’s early history, but in its perception that the controversy implicitly raises the vital issue of the canons of historical criticism. What are these? How shall they be applied to the early books of the Old Testament? How far do they justify the conclusions of either radical or conservative scholars? Dr. Bright is much aware of the difficulty of the problem to give his reader a simple ya-

easy to apply. But he does say some things which seem to me uncommonly shrewd and sensible, which I judge must assist any contentious student of the Old Testament to come to conclusions which are neither unreasonable in their character nor delusive in their conclusion.

T. ELLIOTT.

THE FAITH OF ISRAEL.

By H. H. Rowley. S.C.M. Press. pp. 220. 18/-.

These days seem to find time both for writing big books and for coping with the heavy demands of university teaching, lecturing and administration. It used to be the fashion for a lecturer to read out chapters of his *magnum opus* in lieu of a prepared lecture; now he adopts the preferable technique of preparing a good lecture and then turning it into a book. Professor Rowley, following current fashion, has here published a series of seven lectures, originally delivered in the United States, but deserving of a far wider audience than any single theological seminary could provide.

These lectures represent an attempt to approach a theology of the Old Testament, and by their necessarily sketchy nature they are of particular value to the general reader. The subjects considered are the relation of the Old Testament to its Media, The Nature of God, The Nature and Need of Faith, Individual and Community, The Good Life, Death and Beyond, The Day of the Lord, all very obvious titles. But before all those subjects can be touched on, the writer has to deal with a problem in methodology. How can one find a theology in a library of books like the Old Testament? What is the difference between Israelite religion, which has absorbed the attention of many generations of scholars, and Old Testament theology, which has too often been trampled on by the literary critical school?

In the introductory chapter which endeavours to grapple with this problem, Rowley claims that the study of both subjects "must be guided by an historical sense, and by the recognition that ideas and practices of various origin, and at various levels of development, are to be found within the Old Testament". There is a unity in Old Testament thought, and that unity is not "the unity of the Judaism which emerged from the process, . . . but . . . the unity of the development of the distinctive faith of Israel". It follows that "not every religious idea and practice which marked any period of the story demands full consideration". For Old Testament theology, "all that is not of the essence of the faith of Israel is irrelevant". The author of a theology of the Old Testament has therefore to select his material and base his work on "those elements of Israel's distinctive faith in which, incipient at first, were developed in her history, and on those ideas and practices which, even though of older or alien origin, were accepted permanently into her faith and made its vehicle".

This is a fair treatment of the problem, but it is easier to formulate a method of working than to follow it through, and we are not given a chance to assess its value for the simple reason that no chapter of the book is anything more than a suggestive essay. It is greatly to be regretted that the author of these lectures will one day put aside his lecturing for a time and give us his *magnum opus* on this same subject.

J. B. TAYLOR.

THE RENEWAL OF THE CHURCH.

By *H. A. Visser 'T Hooft*. *S.C.M. Press*. 128 pp. 12/6.

The Gospel is always tolerant to every age and generation, for Jesus Christ is "the same yesterday, and to-day, and for ever". But there is always some part of it which, because of a particular need of the time, speaks with special and pressing urgency. The Church is part of the Gospel, and the world to-day is in desperate need of the Church. Vast multitudes of people live herded in large towns. Great communities of flat-dwellers are springing up everywhere. They enjoy comfort and it is good that it is so—comforts and conveniences unknown before. But they lack all sense of belonging to a community. Because of this lack they are rootless and unhappy. It is the Church and the Church alone which, in every place, can meet their need. The difficulty, and it is a painful and obstinate one, is that the Church itself so often fails to display a rich and mature quality of fellowship, alive and vibrant, able to satisfy the hungry longing and desire. The theme of the Dr. Visser lectures, "The Renewal of the Church," is therefore a peculiarly apt and significant one.

Dr. Visser 'T Hooft points out, and no one is in a better position than he, with his vast œcumenical experience, to do so, that one of the effects of œcumenical discussion is to arouse among the Churchmen questioning as to ways of renewal in order to be the Church in the real sense of that word. That renewal can only come from a waiting upon God. Dr. Visser 'T Hooft's book is designed to point to this way, for it is a study on the Biblical concept of renewal, thorough and stimulating.

In his chapter on "The new Church in the old World", Dr. Visser 'T Hooft puts his finger on a vital matter when speaking of evangelism. He says: "For the situation in most Churches is that while there is a desire to evangelize, very little effective evangelism takes place. The Church does not find the way to those large masses of the people who have become religiously indifferent. And one of the main reasons for this inability to reach the unchurched is precisely the lack of adaptability of the Church to the demands of the new situation. He raises the whole question of the need for really radical changes in the life of the Church to meet the new and critical situation of to-day.

O. R. CLARKE

COMMUNISM AND CHRISTIANITY.

By *Martin D'Arcy*. *Penguin*. pp. 191. 2/6.

An interesting but wordy book, and one that is quite true to its title. It does not attempt to confine Christianity to the bounds of the Roman Church, neither does it use Communism as a ninepin to demonstrate the worth of the "Faith".

Fr. D'Arcy wisely starts with a review of the philosophical basis and origins of Communism; he gives a full description of the dialectic and brings out very plainly the materialist nature of the whole Communist structure. He then reviews the reasons why Communism has proved so attractive to so many very different types of people; and he lists youthful optimism, its passionate reaction to the humbug of exploitation, its lure of an earthly Paradise, and its provision of a co-ordinated

between thought and action which appeals to the enquirer as concrete and down to earth. For the Christian there is the special appeal of an apparent unity of aim—a society of brotherly love (in the higher phase Communism). These are the reasons, he suggests, that have made Communism attractive to such Christian figures as Dean Hewlett Johnson, Tillich and Macmurray, and he gently chides them for imagining that Christendom has had to wait 1,900 years for them to get the truth hidden from the eyes of saints down the ages. More to the point, however, is his demonstration of the thoroughly materialist nature of Communism. Not only does the environment of man—living matter—affect him, but man himself is also just matter, and as even thought, culture and personality are merely higher forms of matter, and as such are governed by the same forces and laws as govern the rest of matter and the material world. Such a concept leaves no room for God, no soul, no external influence, no spirit, not even the Christian morality and ethic. This conception, he rightly points out, can only be rejected by the Christian world. He shows further that this conception itself brings problems in its wake; for if the theory of Communism was formulated in the nineteenth century, and it, too, is a product of the materialist basis of society then existing, and because that basis has now changed, the rigid theory of Marx is now no longer applicable.

In the rest of the book he contrasts Communism and Christianity; especially in their attitude to ethics and morals. He points out, quite rightly, that for the Marxist, what is right is that which forwards the Communist society, what is wrong is that which hinders—a sin whether by commission or omission. It is folly to berate Russia for acting in a bestial or hypocritical way when she is merely sticking to the Marxist ideal ideas. Christianity, he maintains, rejects this view as abhorrent, and impractical to a society whose moral values are founded on the concepts of God, interpreted by the reason of man.

Secondly, the problem of persecution. Here a long and not very convincing apologia is made out for the excesses of the Roman Church in this respect. He points out that that Church has persecuted, at the instigation of secular rulers, because she could see that the heretical rebels were endangering the foundations of Christian civilization; whereas the Communist society uses repression as a clinical operation for the removal of a badly functioning part, which is endangering the body politic. Both views seem to ignore the Christian virtues of humility and love.

Thirdly, he discusses freedom. He demonstrates that for the Marxist freedom is the knowledge of necessity, and not the right of the individual to corporate to do what it thinks best, nor for the individual to disagree with the state. Necessity for the Marxist is the knowledge of the way on which the world works according to the dogma of dialectical materialism. Freedom for the Christian, on the other hand, is the free choice of God, and the free striving to do His will. He is free to change his mind, to leave the Church and to oppose the will of God.

Fourthly, authority is considered. For the Communist there is but one authority—the dictatorship of the proletariat, for the Christian

the authority of God is expressed through Church and State. He wisely points out that if the authority of God is removed then moral crumble, and this is, of course, historically true. His conclusion stresses the need to emphasize the vocation of the individual, the factor that will salvage social and civil life. J. G. HUNTER

ASCENT TO THE TRIBES.

By Isabel Kuhn. China Inland Mission. pp. 253. 15/-.

This book is an important contribution to missionary literature, for three reasons. First, it is a factual account of pioneering work in North Thailand. Mrs. Kuhn and her husband had been working among the primitive Lisu tribes in S.W. China until missionaries had to withdraw in 1951, when she found herself involved in the entire new venture among the mountain tribes of Thailand. Few perhaps realize that work is even now going on which rivals the efforts of Livingstone and others in darkest Africa of the last century. Mrs. Kuhn describes how a base camp was set up, the territory surveyed, and then how she and her companions undertook the intense spiritual and physical hardships of bringing the Gospel where scarcely a white man had ever been seen before. She tells it all in such a matter of fact manner that one has almost to think twice before realizing the astonishing endurance that must have been required.

Secondly, this book is important as a study and assessment of the building of an indigenous church in unevangelized territories. She discusses the approach, the difficulties, the deep desires of the workers and the disappointments which they have to go through. At the end of the book is a discussion of the Lisu work in China, the sort of church they hope to see emerge in North Thailand, and which is even now emerging.

Thirdly, this book is a portrait of a missionary. It is an unconscious portrait, and all the more valuable for that. Mrs. Kuhn has great spiritual depth, and she also has a wide culture. To this add a warm humanity and a humour which never degenerates into the heartiness which so often passes for humour in missionary books, and one sees what a splendid character God has wrought for His work in that land. If there are many like Mrs. Kuhn it bodes well for this pioneering work.

Thus the book is a call to understanding, to prayer, to service if the way should open up. And, though the author would disclaim this, it is a call to unbounded admiration of a great Christian.

J. C. POLLOCK

PARTNERSHIP.

By Max Warren. S.C.M. Press. pp. 127. 8/6.

This valuable book contains the substance of the Merrick Lectures delivered by Dr. Warren in 1955, together with a supplementary chapter added at the suggestion of the Religious Book Club. The sub-title, "The Study of an Idea," is apt, and prepares the reader for some hard thinking: theological background and practical strategy are intermingled, and the writer is not at all sparing in his demands on our concentrated attention.

Dr. Warren begins with the three factors which (in his judgment) constitute Partnership, viz., involvement, responsibility, and liability.

d from this concept he goes on to a boldly-drawn essay on the theology of Partnership. Thence we are led to study its outworking in the Œcumenical Movement, in the Christian Mission, and finally in the multi-racial Society of which so much of the present-day world is composed.

It would not be possible in a short review to summarize Dr. Warren's treatment of each of these sections. The book is the outcome of his univorous reading and (as everybody who knows the author will be assured) of his passionate devotion to the Lord of the Church. He is not at all content with mere theorizing, and in later chapters we see the relevance of the "Idea" which we have studied to the world-wide missionary enterprise, particularly in Africa. It is a book by one of our greatest missionary statesmen for his fellow-labourers, and should be widely and carefully studied.

D. F. HORSEFIELD.

THE BUDDHA, THE PROPHET AND THE CHRIST.

By F. H. Hilliard. *George Allen & Unwin.* 12/6.

Dr. Hilliard has been a lecturer in West Africa, and is now Senior Lecturer in Religious Education in that very polyglot institution, the Institute of Education of London University. This book has a circumscribed and clearly defined aim, to set side by side extracts from the canonical scriptures of the Buddhist, Muslim and Christian religions, in which divine attributes are ascribed to their founders. There has been some selection with the purpose of emphasizing parallels; there is the story of the transfiguration of the Buddha, and the account of how one of his disciples walked on the water, and nearly sank when his strength failed. But there is no attempt to minimize differences or to suggest any kind of synthesis.

One of the most interesting points which emerges is that in the case of Buddhism and Christianity, the earliest records both assume and seek to establish divine claims. The attempts by Mrs. Rhys Davids to find in the earliest accounts a purely human Gautama, afterwards overlaid by later piety, have been discredited in very much the same way as the liberal attempts to find a purely human Jesus in the Synoptic Gospels. Any such interpretation must rest on *a priori* assumptions rather than on the actual evidence. The case of Muhammad is rather different, since here the revelation was claimed to be primarily in the written word, and divine attributes were ascribed to the prophet only in the somewhat later tradition.

The book may be a helpful introduction for those who are seeking earnestly to confront the claims of other faiths to be founded on divine revelation.

C. S. MILFORD.

D'S FOOL.

By G. N. Patterson. *Faber & Faber.* pp. 251. 18/-.

Someone has said of this book that it might have been written by John Peter before he heard the cock crow. There is much truth in that criticism. Mr. Patterson went out to China in the last years of colonialist rule, with his friend Geoffrey Bull whose own book has now been published, to reach the Tibetans with the Gospel. No one can deny that the author writes a very good account, and that he must be a man of great determination and endurance with a very vivid faith in

God's promises and power. But it is spoilt by a lack of charity, and at times an arrogance. No one who has met any of those who were working in western China at the time when Patterson was there, or who has read their accounts, can quite believe that they were all such poor Christians and missionaries as Mr. Patterson implies. He even suggests, in a ridiculous innuendo, that the withdrawal of 1951 was dictated by cowardice or lack of faith. There is just too much of this suggestion, when one reads of the doings of Messrs. Patterson and Burrows, of what the old Quaker said to his wife: "All the world's queer but not me and thee, and even thee's a little queer".

Yet this may well reach where more ordinary books will not. It will shake up many a nominal Christian, and if followed by some rather more straightforward literature may well be the means of bringing such a one to Jesus Christ. It is a good story, with lots of rushing horsemen and wild Tibetans, and joyous singing of gospel songs in tumble-down shacks. But perhaps one day Mr. Patterson will learn to love.

J. C. POLLOCK

PLANNING A YEAR'S PULPIT WORK.

By Andrew W. Blackwood. The Saint Andrew Press. pp. 192. 18/-.

The writer of this book has been Professor of Homiletics in the Theological Seminary, Princeton. Its subject is well indicated by its title. It offers a variety of ideas, which read and acted on, might bring to a minister's preaching order and discipline, freshness and variety, balance and comprehensiveness.

From his long study of Homiletics the author has many creative ideas and constructive suggestions to share with his readers. Any minister who will take time to consider what he writes will find much encouragement as preachers to cease living quite so much from hand to mouth, and to plan preaching in big sweeps, and thus to give some seed thoughts or subjects for preaching time to grow and mature in the mind before they are used in ministry to others.

Here are some specimens of Professor Blackwood's advice. "The simplest way to plan is to follow the calendar. That is the procedure in this book." "The best time to plan is during the summer vacation when the minister is far enough away from the parish to see it as a whole. He can review the last year's pulpit work, and then think about what to do in the next twelve months." "As in feeding a family, it is wise to arrange for different sorts of meals." "The best soul-winning preaching is always doctrinal, at least indirectly."

In a chapter on "Finding God in Bible History", valuable guidance is given in the use of the stories of the Bible, and in the effective fitting of particular incidents and their significance into the moving drama of the larger story considered as a whole.

There are good chapters on "Preaching Christian Doctrine", "Proclaiming the Gospel," and "Preaching Bible Ethics". In the last of these the treatment of the subject is capable of opening the eyes of those who preach to the practical urgency and varied necessity of making a moral challenge, based on careful consecutive exposition of such material as the Ten Commandments and the Sermon on the Mount.

ALAN M. STIBBE

NICHOLAS RIDLEY.

By Jasper Godwin Ridley. Longmans, Ltd. pp. 453. 25/-.

This is a book which the reviewer found it very difficult to put down and that for several reasons. *First*, the subject of the book. Nicholas Ridley was a man of very great stature. He is obviously known to most people to-day as a martyr and victim of the persecution of the Church of Rome in the terrible days of Queen Mary. Not so many people recall his greatness as a scholar—he held a series of offices of great importance at the University of Cambridge—and as an ecclesiastic he was Bishop successively of Rochester and London, and was chosen to be Bishop of Lincoln, though owing to the premature death of Edward VI, he never entered upon that office). He was well fitted to be the companion of Cranmer (whose Chaplain he had been) in laying the foundations of the Reformation, for he had a penetrating mind and an abundant store of learning.

Secondly, the scholarship of the book. The author, himself a descendant of Nicholas Ridley's favourite sister Elizabeth, has packed his book of 453 pages with learning. Apart from the footnotes at the bottom of the pages of the book, there are well over 400 references to relevant literature at the end of the chapters, as well as a useful bibliography and Index. It is a learned work, and will no doubt be the definitive Life of Ridley for many years to come.

Thirdly, the style of the book. Detailed and scholarly as the book is, it is written in a style which is easy and pleasant to read. Mr. Ridley writes more as an historian than as a theologian, but his book has the merit of so putting the historical facts, and giving the references for further reading, that the theologian has ample material before him on which to base his conclusions. Here is a book to be welcomed warmly.

DONALD BRADFORD.

THE TRIUMPH OF GRACE IN THE THEOLOGY OF KARL BARTH.

By G. C. Berkouwer. Paternoster Press. pp. 414. 18/-.

Karl Barth of Basel, the master of massive abstraction, is a philosopher's theologian (he has been correctly described as the ruins of a good Kantian); and Professor Berkouwer of Amsterdam, with his agile mind, spiralling style and artist's appreciation of theological thinking, is eminently a theologian's theologian. When Berkouwer sounds Barth, therefore, the result is not fit to be read in bed. But his book, though difficult, is not really obscure; he who keeps chewing will find that he can digest it all. And it is a book worth working on for it embodies a sympathetic analysis of Barth's teaching which has earned Barth's own commendation, and its criticisms, whether completely valid or not (and, since the *Church Dogmatics* is not yet completed, they cannot be more than provisional), do at least show us a right point of view for constructive discussion of Barth and call attention to the real problems which his theology raises.

The Barth to whom Berkouwer introduces us is not a kind of Modernist but a kind of Reformed theologian. The source of his teaching is the Bible; his main theme is and always has been the triumph of sovereign grace; he follows the Reformers more than he follows any

other men ; he is merciless and unwearied in assaulting all sorts of Pelagianism, Roman or Protestant, which would preclude the confession of salvation by grace alone. But his relation to the older Reformed theology is rather like that of a modern painter to the older realistic tradition of pictorial art. He wants to bring out what he conceives to be the meaning of the object he is portraying (in this case the Biblical revelation). He has a guiding principle (namely, the Christocentric character of all revealed truths) which he takes to be the key to that meaning. In order to follow out this principle consistently, he is prepared to sacrifice seeming perspectives, to distort shapes, to blur edges, to run lines together, and so on. The result is at once massive and grotesque. The justification claimed for such treatment is that the object itself demands it if its real meaning is to appear. The function of the critic, therefore, must be to estimate whether this is so and, if so, whether this particular treatment has successfully achieved its object. Of course, it is possible to come forward in the guise of a theological Sir Alfred Munnings and deny the validity of this new idiom altogether. Professor Van Til, a doughty traditionalist, even there was one, did just that in *The New Modernism*. In an appendix to his own book, Berkouwer offers some comments on Van Til's broadside, which are worth pondering. His own critique is much more sympathetic, and shows a really penetrating awareness of what Barth is trying to do. The criticisms which he brings against certain features of Barth's system are telling enough, but he makes an honest and fair-minded attempt to appreciate its strength as well as to discern its weaknesses. He offers us his book, not as a final assessment of Barth, but as a contribution to the understanding of him ; and as such it is very welcome. It is certainly the best introduction available in English to the study of one who, right or wrong, is undoubtedly the foremost theologian of modern times.

J. I. PACKER

THE CENTENARY HISTORY OF MOORE THEOLOGICAL COLLEGE.

By Marcus L. Loane. Angus & Robertson. pp. 226. 17/6.

This well-written account tells the story of the beginnings and gradual development of one of the old Theological Colleges in the Anglican Communion. Founded in 1856, in the home of Mr. Thomas Moore at Liverpool, New South Wales, it sought to establish on a permanent basis the endeavours which had been made in earlier days to prepare men for the Ministry, to meet the growing demands of the Church in Australia.

The author, the present Principal, has not only brought together the most comprehensive array of details regarding the changing fortunes of the College during the century, but indirectly has made it very clear how strategically important is the life, teaching and worship of the theological college on the whole life of the Church. It is largely the definite Evangelical teaching and standard of worship maintained at Moore College which have set the norm for Church life in Sydney during these years.

The book traces the history of the College through its difficult ear-

urs and makes clear the contribution which each Principal in turn brought to the life of the community.

The book is no mere account of the work and contribution of the various Principals, but contains much information about the early development of the colony in New South Wales, and the energy and vision of the Bishops and Archbishops, who sought to do all they could to establish an active and adequate ministry in the growing colony.

It was as early as 1886 that the College moved to its present site in Newtown, Sydney, next door to Sydney University, although, as Canon Loane explains, owing to lack of foresight and on the plea of expense, insufficient land was secured to enable the buildings to be enlarged to accommodate the present numbers without cramping.

This is a book to be read by all who are interested in the task of training men for the ministry and also those who are concerned for the maintenance of a true Evangelical witness in the Church at home and abroad. It has its message for Church life and its future in this country. Most of all, I trust that the study of this readable book will strengthen more closely the links between loyal Churchmen in this country and in Australia, and result in more prayer for the great work being done at Moore Theological College and the whole witness of the Church in New South Wales.

L. F. E. WILKINSON.

BE YOURSELF ONE DAY.

By Calvin Robinson. *World's Work and Sidgwick & Jackson.* pp. 174. 10/6.

If one has not read any of the spate of books of this kind recently published he will find this book suggestive and helpful. It contains excellent directions for the attainment of self-mastery and happiness. The motto of the book might be: "As he (i.e. any man) thinketh in his heart so is he" (Prov. xxiii. 7). In short, we make our moods, and eventually our characters, by our habitual thinking.

The writer quotes from all kinds of people—poets, philosophers, pagan and Christian, business men, scientists, psychologists, clergy in great numbers. There is, especially towards the end of the book, quite a good deal about our relation with God, but Jesus Christ is only mentioned once, and then in the words "as Jesus said nineteen hundred years ago, 'ye shall know the truth and the truth shall make you free'".

The theme of the book might be summed up in the old truth that forgetfulness is the secret of happiness and self-absorption the root of misery. Self-pity is the most contemptible and soul-destroying of vices. The man who always sees in his circumstances the cause of his failure will never get anywhere or help himself or anyone else. Circumstances may decide the battleground, but they cannot decide the issue of the battle.

If the reader will seriously endeavour to follow out the author's advice he will be a pleasant person to live with.

W. N. CARTER.

MY WAY OF PREACHING.

Edited by Robert J. Smithson. Pickering & Inglis. pp. 176. 12/6.

Many anxious to discover the secrets of effective preaching will read this book with interest and real profit. These contributions made by fourteen ministers will prove very helpful, not only in suggesting technique, but also since actual sermons are given to illustrate the means of preparation adopted.

It is good to see that in the first contribution made by Dr. G. W. Bromiley, Divine authority and a Scriptural basis is insisted upon for the success of a message. The analytical type of sermon is well handled and illustrated by writers like George Duncan and Montagu Goodman. Dr. Graham Scroggie characteristically shows the value of simple yet deep expository teaching. An increasing number of preachers will welcome the demands of John Macbeath for the type of message which requires a verdict. There are many more excellent slants on this fundamental work of the ministry dealt with by many other contributors.

The most pregnant in the whole book is given in the article by Charles Duthie: "I firmly believe that the deepest preaching is born under the pressures that weigh upon a man's heart as he enters into the needs and hopes of an ordinary congregation". When a preacher addresses his audience "under the pressures which weigh upon his heart" things happen. Surely this is the acid test of good preaching: do things happen? One notes with pleasure the insistence upon careful preparation. God is surely just as willing to inspire in the study as in the pulpit! This is a very worthwhile book. C. C. KER

THE MONMOUTH EPISODE.

By Bryan Little. Werner Laurie. pp. 268. 25/-.

After the long spate of "whitewashing" the traditional "villains" of post-Reformation history by Hugh Ross Williamson, who seems to have become heir to the "Chesterbelloc" school, it is refreshing to find an unprejudicial restatement of the tragedy known as the Western Rebellion. While no attempt is made to exonerate the implacable James II and the vindictive Judge Jeffereys—for otherwise—the inherent weakness of "King Monmouth" is apparent, also the impossibility of success to a cause hopelessly weakened by the rivalries of Churchmen and Dissenters. Three summers were to pass before King and the rest of the Seven Bishops were to unite Protestant England, and a fourth winter to have begun before Presbyterians and Episcopals together were to hold the walls of Derry for William of Orange.

Herein lies the chief claim of *The Monmouth Episode* upon our interest. The unhappy episode of 1685 was premature as well as insufficiently supported. The undoubted excesses of the rebels in Westmin-ster Cathedral was a reversion to Cromwellian methods, which further alienated the gentle Ken. The fact that most of the "Western Martyrs" were drawn from the dissenting conventicles of his diocese kept the whole Established Church aloof, while the wily Whig Lord and Latitudinarians, who precipitated the Glorious Revolution of 1688, remained as royalist as the Highest Tory and Highest Churchman.

It is one of the ironies of history that Monmouth, morally and ritually unsuited to his role of "the Protestant Duke", had been it to crush the Covenanters, albeit somewhat gently, in his father's gn. Thus the chivalrous victor of Bothwell Bridge in the Scottish wlands became the hunted fugitive from Weston zoyland in the rshes of Sedgemoor.

A colourful and moving book, rich in topographical detail, and full discerning sympathy for the "saints" of this ill-starred Somerset "Zion", Brian Little's *The Monmouth Episode* has, perhaps unconsciously, shown the grave weakness of Protestant disunity at a time of crisis in Church and State more clearly than any book written since Macaulay.

M. W. DEWAR.

PHARISAEANS AND SINNERS.

By Canon H. G. G. Herklots. S.C.M. Press. 8/6.

There are two attitudes a religious person can take when confronted with a criminal or a moral outcast. One is, "There but for the grace of God go I," the other, diametrically opposite, "I thank thee that I am not as other men". The one is that of the true Christian, the other that of the Pharisee. And it was because, in His ministry, our Lord showed concern for the sinners and the outcast that He offended the susceptibilities of the Pharisees and of many other religious people of His time. To them Jesus seemed to be condoning the loose attachment of ordinary folk to the law and their indifference to the observance of religious duties, but in fact He was concerned with their needs, both physical and spiritual—with their poverty and hardships, with their ignorance of God and His love. And because He was concerned, they listened to Him and followed Him: "and the common people heard Him gladly".

In this short book, which consists of addresses given in Lent, 1955, to a group of parishes in Lincoln, Canon Herklots examines the ministry of Jesus from this point of view. In one sense it is a commentary on the passage Jesus read from Isaiah in the synagogue at Capernaum at the beginning of His ministry: "The Spirit of the Lord is upon me, because He anointed me to preach good tidings to the poor; He hath sent me to proclaim release to the captives and recovering of sight to them that are blind, to set at liberty them that are bruised. To proclaim the acceptable year of the Lord." And in that respect this book succeeds admirably. It gives the Bible student a new insight into the background of the Gospels, and throws much light on the people Jesus met during His ministry: the fishermen, the tax-collectors, the Phariseans, the Roman soldiers, and all who went to make up "the common people".

The message of this book, suggested here and there when perhaps it ought to be strongly emphasized, is that the Church to-day must also listen to those whom the world tends to despise—the "common people" of our time, the underprivileged, the social outcasts, and the social failures, the unattractive and the misfits. Only then is the Church following in the footsteps of Him Who came to seek and to save that which was lost.

R. F. THOMAS.

LETTERS TO ANGLICANS.

By Dom Aldhelm Dean. Burns & Oates. pp. 62. 5/- (paper).

This is a series of letters to Anglicans, obviously Anglo-Catholic written by one who says he is a convert, or as we should prefer, pervert to the Roman Church. If it were not that we were moved to pity by the thought that any man brought up in the freedom, humanity and truth of the Church of England should be so misled by the sophistries and assumptions of Rome, we might be either annoyed by its arrogance or amused by its pretensions. The letters are based from beginning to end on the claim that the Roman Church is infallible, and the one Catholic and Apostolic Church. It is asserted several times that this is beyond question, but nowhere is any proof of these statements given which will stand the test of either history or reason.

The author boldly asserts, in spite of the doctrines of the Immaculate Conception, Papal Infallibility, the Assumption of the Blessed Virgin, that the Faith given to the Catholic Church—he means Roman Catholic—“has never been added to by man”. He was clearly not a well-informed member of the Church of England, since he quotes the Thirty-nine Articles as stating that the “Catholic (quotation marks ours) doctrine of the Mass is a fond thing vainly invented” (p. 11). It is, of course, the doctrine of Purgatory of which this is stated in Article XXII. It is worth while noticing at the same time that this mistake clearly shows us that he intends to refer to “the sacrifices of Masses” of Article XXXI. We are not surprised to find the age-long assumption, unproven by any historical statement, that St. Peter was the first Bishop of Rome or Pope, and the unauthorized—except by the “infallible” Church—claim, “Ubi Petrus, ibi Ecclesia”.

He is very lenient towards the burning of “the founders of the Church of England”, which he excuses on the grounds of “the cruel laws of the time”. On the other hand we are told that the Church of England “willingly hounded adherents of the ‘old religion’ to the gallows and the rack, for being, or merely for harbouring priests”. We are not told that the reason why they were so treated was because the Pope had issued a writ of excommunication and dethronement of Elizabeth I and had even suggested that her assassination would not be a sin. These priests were pledged to assist in the invasion of England and the dethronement of Elizabeth.

The Church of England we are, of course, told, has no valid sacraments, as her Ministry is not properly ordained. Whatever members of the Church of England may *feel* with regard to the reception of sacramental grace, they do not receive it. It can only be known to be given by two means. (1) By supernatural revelation—“A few cranks may have done so, but serious people never” have asserted that they have had such a revelation. (2) By being told that you have received it by competent supernatural authority. Naturally this competent supernatural authority is the Roman Church. The idea that we receive this sacramental grace by faith on the assurance of Our Lord Himself, is altogether outside the conception of Dom Aldhelm. What he tells us that “other pastors of their same Church deny any su-

ing " (i.e. that sacramental grace comes through the sacraments) he saying what is plainly not true. Every ordained minister of the Church of England believes that by the reception of the elements we receive Sacramental grace, though we may differ as to how precisely this grace is conveyed.

He tells us that the Church of England often allows moral offences on the part of her clergy to go unpunished. He gives no instances. He naturally makes no allusion to the moral offences of infallible popes such as Alexander VI and others.

It is sad to gather that some of his correspondents have been swayed by arguments that outrage reason and truth alike. Obviously Anglo-Catholics are more inclined to accept Roman pretensions than Evangelicals, but we are convinced that no one who has ever grasped the inwardness of the teaching of the Church of England is likely to be moved to anything but amusement by these letters.

The writer, we regret to say is able, with reason, to make great use of the lawlessness and chaotic attitude to fundamental doctrines which the glorious comprehensiveness " of the Church of England admits.

W. N. CARTER.

NEW AND SALVATION.

By Leslie Newbigin. S.C.M. Press. pp. 128. 8/6.

Our gospel is not the thoughts of men but the acts of God. The Lord Who created all things, against Whom man has rebelled, has done certain mighty deeds by which salvation is brought to the human race. It is only by attending to these events, learning to understand them, and believing in them, that we can be saved "; here in brief, Bishop Newbigin epitomizes not only the heart of his message but also the manner in which he communicates it.

The heart of his message is the twofold nature of our human situation—our sinfulness and God's graciousness. The first half of the book considers the fact of sin and ends with the question, " how can mercy and grace go together with wrath? ". Here the exceeding sinfulness of sin is set forth in unmistakable terms. There is no evasion of the problems which sin creates. Then follows a chapter entitled " the preparation for salvation ". This is of central importance to the Bishop's argument. In it he expounds the Biblical reading of history presenting us with the scandal of particularity, with the fact that God chose a particular man and a particular people to be the means to His purpose for all mankind. This scandal must not be denied or evaded. The second half of the book deals searchingly with the wonderful grace of God.

Bishop Newbigin has written an invitation to think and to pray. That is his purpose, and it explains the manner of his writing. He writes as a teacher who calls for attention, imparts understanding, invites trust. In Christ's name he beseeches. Designed first for mission village teachers this is a book for Christians everywhere.

M. A. C. WARREN.

A PARAPHRASE OF EPHESIANS.

By S. C. Carpenter. Mowbrays. pp. 53. 3/- (paper).

This is a very interesting and helpful little book. The only fault the present writer has to find with it is its title. The author calls it a paraphrase, most of us would call it an elaboration or a very free commentary. This indeed Dr. Carpenter himself styles it at the end of his preface. He inclines strongly to the Pauline authorship of the Epistle and regards it as an "encyclical letter intended for the Churches of Asia". This is, of course, the traditional view, but it is interesting to have it supported by a modern critic.

Regarded as a paraphrase it abounds in striking phrases. For example, in chap. i, v. 5 we have "the genesis of it is beyond the canvas of our picture", and the modernism, not to say slang, of chap. iv. 27. "Pinching, you called it, or scrounging, or, in more literary style, conveying." Dr. Carpenter confesses to anachronisms. St. Paul is made to quote freely or to refer to modern poets and writers. The book indeed might be written by a St. Paul returned to earth and living in the twentieth century. The author regards Apollos as the writer of Hebrews and represents St. Paul as saying, "as brother Apollos sometimes says, 'It is a fearful thing to fall into the hands of the living God. For our God is a consuming fire'." The author suggests that "a not unprofitable way of using it will be for one person to read the text aloud verse by verse, or a few verses at a time, and then for another to read the paraphrase".

He concludes his preface by saying, "Even if my version be found a small change for the gold of the original, it is I hope, legal tender, and anyhow, it is current coin".

Readers, we are sure, will find much more in it than this modesty suggests. They will certainly discover that there is a richness of meaning in this great Epistle of which they were previously unaware.

W. N. CARTER

THE OLD TESTAMENT IN MODERN RESEARCH.

By Herbert F. Hahn. S.C.M. Press. pp. 267. 16/-.

Any attempt to vie with the Society for Old Testament Studies in their own field of *The Old Testament and Modern Study* (ed. H. H. Rowley; Oxford, 1951) would be doomed to failure. Now Dr. Hahn, writing under a very similar title, endeavours to avoid this pitfall by treating of Old Testament scholarship during the past fifty years, from the early days of higher criticism to the modern revival of "neo-orthodoxy", according to its variety of trends and schools of thought. For those who like reading about trends he has done a most thorough and painstaking piece of work, neatly dividing it up into chapters dealing with the critical approach to the Old Testament, the anthropological approach, the religio-historical school (i.e. comparative religion), form-criticism, the sociological approach, archæology and the Old Testament, and the theological approach.

It is a pity he had to start with the critical approach—beginning with Astruc and all the critics—because nothing could be more tedious

in reading that long rigmarole all over again. Anthropology is a little more interesting—Robertson Smith, Frazer, Pedersen, Hooke and so on—and the chapter on form-criticism is a good exposition and critique of that school of literary criticism. The sociological survey is an unusual diversion for English readers. Max Weber's contribution to the sociology of Old Testament religion is first discussed; then its application by scholars like Lods, Causse and Alt; and finally we are given a dozen pages on "Biblical Sociology as Interpreted by American Scholars", which introduces us to lesser-known stars like Louis Wallis, William C. (not F.) Graham, and Salo W. Baron, who appears to be rewarded for his help in compiling material for the book (see Preface, p. 5). The value of this chapter is concealed behind a mound of jargon (everything suddenly takes on a socio-religious or socio-economic air) but there is clearly something to be learnt from this approach to Old Testament studies.

An invaluable feature of Dr. Hahn's work is to be found in his bibliographical footnotes which refer to a wide variety of English, French and German publications and periodicals; an unfortunate drawback, on the other hand, is the scant room afforded to the Dead Sea Scrolls, which are only given one page of an additional note in the exegesis chapter. But the book remains a comprehensive account of current thinking on the study of the Old Testament and should prove a useful manual for the scholar and the informed layman.

J. B. TAYLOR.

GALILEAN CHRISTIANITY.

By L. E. Elliot-Binns. S.C.M. Press. pp. 80. 7/6 (*paper*).

The writer has been working for some time on a large scale commentary on the Epistle of St. James, and this volume on Galilean Christianity grew out of what was intended to be an essay appended to the commentary. The result is that statements are made in a summary form, and a theory is propounded, which depends ultimately on detailed evidence still to be advanced in the commentary.

The theory envisages the emergence of three Christian groups by A.D. : (a) The conservative group in Jerusalem, led by James, which regarded the Holy City as the H.Q. of the new People of God; (b) The liberal Pauline group, moving away from Judaism; (c) The Christians in Galilee, representing the first followers of Jesus, proud of their spiritual past, and jealous of Jerusalem. Four features characterize the primitive Christianity of the Galilean group: (1) An emphasis on the teaching of Jesus; (2) An undeveloped Christology; (3) An absence of any doctrine of redemption; (4) A desire to maintain close links with Judaism. These features, first distinguished by Dibelius, are exhibited in "James", thinks Binns, the Epistle being a pseudonymous Galilean document. During the flight to Pella, groups (a) and (b) would be drawn together; subsequently the Galilean group was rejected by the Jews as Nazarene, and by the Church as Ebionite (?). It seems sad that a writer so genuinely interested in the origin of the Church of the Gospels, and even in the 500 Brethren, automatically assumes that the Church began in Galilee, ignoring the massive Essene-baptism cult in Judea, which preceded the Galilean ministry in

John iv. 1. Recent evidence suggests that developed Christology, redemptive theology, plus sacramentalism, would have been spread from Judea by Essene groups settling in the cities of Galilee, before the time of Jesus; and this renders it hard to swallow Dibelius' paleo-untheological, Galilean Gospel, as credulously as Binns does. At least we shall need some pretty solid evidence in his forthcoming commentary.

D. H. TONGUE

NINEVEH AND THE OLD TESTAMENT.

By André Parrot. S.C.M. Press, 1955. pp. 96. 8/6.

The translations of Professor Parrot's *Studies in Biblical Archæology* continue with a description of the explorations in the ruins of Nineveh opposite modern Mosul. The initial soundings by the French in 1845 were followed by the extensive excavations by Layard and Rassam which resulted in the discovery of the royal palace bas-reliefs and the library of inscribed clay tablets collected by Ashurbanipal, king of Assyria (669-632 B.C.), now in the British Museum. Further excavations ended in 1932, except for a brief Iraqi expedition in 1953 to clear the fringe of that part of the ruins upon which stands the alleged "tomb of the Prophet Jonah".

For most Bible readers this "great city" of Nineveh is viewed through the eyes of Nahum and Jonah, and the testimony of these prophets is given, with translations from the *Bible du Centenaire*, in a chapter recounting the end of Nineveh (612 B.C.). Many will find in the admirable survey of the epigraphic and archæological sources for the history of Nineveh, in which all the references in the Assyrian historical texts to Israel and Judah are discussed, a useful introduction to the problems of correlation between the Old Testament and external sources. The footnotes and bibliography aid the student, whose interest will be aroused.

Parrot convincingly advocates the view that 2 Kings xviii. 13-19, 35 relates a single campaign by Sennacherib against Hezekiah in Jerusalem in 701 B.C. Throughout his work the latest information from the excavations at Nimrud (Calah of Genesis x, 11), twenty-two miles south of Nineveh, is incorporated. The city, like Nineveh, was the effective capital of Assyria in some periods of Assyrian history. Indeed, the author repeats the view that Nimrud was part of the Nineveh area to be traversed, which would have been a three days' journey in the days of Jonah.

D. J. WISEMAN

ST. PAUL'S JOURNEYS IN THE GREEK ORIENT.

By Henri Metzger. S.C.M. Press. pp. 75. 8/6.

This is the fourth volume in a series of studies in Biblical Archæology. The author, a former member of the French School in Athens, and lecturer in Lyons University, made a sea journey from Smyrna to Adalia in 1946, and subsequently toured Greece and Asia Minor. He does not attempt a major critical work on Acts, but simply writes a brief commentary on the narrative of Paul's missionary journeys.

Hence the scope of the book is strictly limited. We are provided with four good maps, twelve excellent photographs, and very precise geographical data throughout; we are also given a short summary

the history and political administration of the various cities and provinces; but the allusions to the native cults are tantalizingly brief. Reference is made, for instance, to the Phrygian deities, Cybele, Pazios and Mên; but no sooner has the writer whetted our curiosity by a cryptic mention of "gaiters" and "mad riotous orgies", than he whisks us off to Mysia to meet an equally cryptic man of Macedonia. One wonders, therefore, what kind of reader the author is catering for? Suppose you are a mere beginner; you are confronted with one about "The Cabiri, those strange deities to be met with in the country about Bœotian Thebes"; are you really much the wiser? Suppose on the other hand that you already have a nodding acquaintance with the Cabiri, gleaned from some commentary; what does this agree line add to your knowledge? Perhaps the answer is that the book's strong point is its geography. It is an admirable little handbook for those well intentioned followers of the Apostle who get lost in the mountains of Anatolia, or the mazes of Roman provincial administration.

D. H. TONGUE.

SHORT REVIEWS

TERMINED TO LIVE.

By Brian Hession. Peter Davies. pp. 223. 15/-.

This book has had much publicity. The question remains, will it be a lasting work? It must be approached with respect. Written, it was, on a hospital bed after an operation which a man of less faithful determination would never have survived, it cannot be criticized for anything anyone who has not been through similar sufferings.

It will undoubtedly help many a cancer patient, not only to understand and perhaps overcome his affliction, but to see the love of God. But it is a strange jumble of factual account, meditation, and a sort of Christian big business which seems to derive from Mr. Hession's American associations—for instance, the author seems very fond of talking in transatlantic telephone calls, as if they were the most natural thing for an Anglican parson.

The very fact that Mr. Hession has written this book is a tribute to the power of Christ and of faith. And for that reason it should be warmly welcomed.

J. C. POLLOCK.

THE SELF-TAUGHT COUNTRY ORGANIST AND CHOIRMASTER.

By M. P. Conway. Canterbury Press. pp. 94. 8/6.

Although this book is intended for "elementary pupils", it has much of benefit to offer to more experienced organists than those who are primarily in the author's mind. It is in two parts. The first deals with the instrument and the second with the choir. After a sound technical introduction, with good instruction regarding the playing of the organ, again and again we get gems of wisdom, born of experience. They are such as follows. "The bass and not the tune

is the most important part." "The ears should be the arbiters of accurate playing."

The section which deals with choir training, though the shorter of the two parts, is full of sound advice which is "worthy of acceptance". It presents an ideal, but does not minimize the toil or the effort which may be demanded in reading it. Again, we have words of sound sense: "Keen practice, plus a modicum of intelligence, will wonders".

Here is a book which will certainly commend itself. It has an admirable foreword by the Bishop of Sodor and Man, in whose diocese the author has elected to spend his retirement. EDWIN HIRS

BEING AND BELIEVING.

By Bryan Green. Hodder & Stoughton. pp. 121. 4/6 (paper), 7/6 (cloth).

Anything by Canon Bryan Green is bound to be worth reading because he knows people as well as facts, and can therefore relate the exposition of the latter to the comprehension of the former. The book before us is a good example of this "skill". It consists of some seventy brief and "popular" meditations, originally contributed week by week to the *Women's Illustrated*. These are grouped into four sections, which deal respectively with the clauses of the Apostles' Creed, the Lord's Prayer, the Sermon on the Mount, and (finally) the Ten Commandments: a suggested Scripture reading is appended to each chapter. The treatment is designedly slight, but there are many stimulating thoughts, and the book should be useful to Bible Class leaders and others, who will welcome fresh insights into familiar themes. D. F. HORSEFIELD

THE TWELVE TOGETHER.

By T. Ralph Morton. The Iona Community. pp. 140. 7/6.

This little book is quite different in its approach to its subject from that on which some of us were brought up forty to fifty years ago. Bruce's *Training of the Twelve* and Latham's *Pastor Pastorum*. The present reviewer finds it suggestive and provocative rather than convincing. It is nevertheless a treatment demanding careful study, coming as it does from a fine scholar and student of very wide experience as chaplain to the Forces, University Professor, missionary, as well as minister to a Cambridge congregation. He is at present Deputy Leader of the Iona Community.

It is a book which will certainly send the reader back to the Four Gospels to enquire diligently "whether these things are so". The writer gives a significance and interpretation to many passages not at least, to the reviewer. W. N. CARTER

WHAT TO DO WITH YOURSELVES.

By Guy King. Marshall, Morgan & Scott. pp. 124. 7/6.

It is a happy coincidence that perhaps of all Guy King's books the one which he completed just before his death should be perhaps the most representative of his powers of synthetic exposition, methods which in an unusual way give permanence to the subject treated.

Let it ever be remembered that a man's salvation runs back ultimately . . . to the sovereign will and grace of God." With this opening fundamental statement this practical little book then reminds readers of those things which God expects men, being moral, to do of themselves. Thirteen suggestions follow, each valuable and treated in a practical and yet definitely devotional manner. Perhaps of them the first is most arresting. It is typical of the treatment the other subjects are given. "Save yourself" reveals man's liability, due to his sinful nature and practice; his inability both to undo and fully to atone; his possibility discovered in God's provision for us in Christ. Church leaders as well as individual believers will find this a valuable little book.

C. C. KERR.

THE NARROW WAY.

By R. V. G. Tasker. *Inter-Varsity Fellowship*. pp. 96.
2/6 (paper).

This is the second edition of a book of twelve addresses delivered by Professor Tasker, mostly to University audiences. No changes have been made from the first edition, but the value of this material remains constant. The sermons are thought-provoking and clearly were delivered with a quiet earnestness which brings out with full emphasis the scholarly and devotional evangelicalism in which his thought is rooted. In days when many evangelical voices in the academic world are still inclined to be a trifle apologetic, Professor Tasker's words come with welcome conviction.

J. C. POLLOCK.

NOTES ON BOOKS RECEIVED

The Moving Church, by Vivian Symons (*Herbert Jenkins*, 18/-). This is a large book. At first sight one cannot help wondering whether a parson should spend all his time moving, more or less single-handed, a derelict church in south-west London to his own parish in Kent, even if it did get the parish ringing too. Yet he writes with such genuine love of our Lord and such a sense of being at His command, that it would be churlish to criticize such an original contribution. And it makes very good reading.

Wings of Prayer, by Glenn Clark (*Arthur James*, 15/-). Mr. Clark, an American, did a globe trot, by air liner. His object was to draw people together in prayer for the peace and evangelization of the world. The first part is an account of his journey, somewhat spoilt by the assurance with which he disposes of the Commonwealth in a series of rather narrow-beamed Americanisms. The second part is a discussion of the way to peace by prayer.

Can a Young Man trust his Bible? and Can a Young Man trust his Saviour? by Arthur Gook (*Pickering & Inglis*, each 3/-). Reprints of little books of 1911. They have been greatly used, and many will welcome their reappearance. Though they may be offered to anyone who has read widely or, perhaps, thought deeply, they will undoubtedly help many for whom they are intended.

Talking with Christ, by C. M. Chavasse (*S.P.C.K.*, 1/6). This is a short book of Family Prayers, brought together by the Bishop of Rochester in his desire to encourage the habit of Family Prayers to-day. Many very lovely prayers are included and a scheme outlined which should help many who are anxious to institute a daily act of family worship, or who have already done so.

Now there is Hope, edited by M. Winter (*Highway Press*, 1/-). An admirable brief survey of leper work to-day, which should do much to dispose of outdated ideas, show us what the churches overseas are doing for lepers and how recent research has greatly increased the chances of recovery, or at least of a reasonably normal life. The descriptions come mainly from C.M.S. work in Africa.

Missionary Diary, by Ruth Siegfried (*Salvationist*, 6/6 paper, 8/- cloth). A diary of Salvation Army missionary work in the Belgium Congo, 1935-51, by a German worker. It is well up to the standard of Salvationist publications of recent years which make a useful contribution to home and overseas missionary literature.

How Christian is Africa ? by Roland Oliver (*Highway Press*, 1/6) is an incisive and stimulating appraisal of the Christian position in Africa. Originally broadcasted, these three short chapters discuss in a way that all can understand, the very serious problems besetting the Church in that continent to-day.

Jungle Doctor Hunts Big Game, by Paul White (*Paternoster*, 4/6) is another volume in the famous series of books for boys about East Africa. All the ingredients are there as before—a good story, local colour, and a Christian message—and the dish is as tasty as ever.

Evidence of the Unseen, by Catherine Baird (*Salvationist*, cloth 6/-, paper 3/-) is a book of short meditations, stimulating, with a large range of illustrations from Scripture and daily life. Except that the context is largely Salvation Army, they would prove helpful to a wider sphere.

Editorial

It is a pity that the immediate reaction in Scotland to the Joint Report¹ on Relations between Anglicans and Presbyterians should have been unfavourable.

The Committee was remarkably representative; the Anglicans delighted, if anything, on the evangelical side and the Presbyterianist containing names noted for conservative scholarship. The theological bases which the Committee drew up are healthy: "It is the whole Church which participates in the threefold ministry of Christ as Prophet, Priest and King . . . Part of the healing of schism . . . will be in the reconciliation of diverse forms of stewardship, each party sharing with the other the authority held by itself". And commendable emphasis is placed on "the preaching and teaching of the Word".

Moreover, the Report does not envisage the setting up of a "Church of Great Britain", in which Presbyterians would be swamped, but only of full intercommunion between the two Churches, within the Church of Christ. And since the hope of the Committee is that the matter should be considered over a long period, without hasty decision, there seems no reason for vociferous alarm.

The Scottish fears relate, of course, to the idea of an Episcopate. Let bishops have been accepted by Presbyterians in South India, and the episcopate is to be of "Bishops-in-Presbytery". Perhaps some of the fears arise—apart from Jenny Geddes and other historical red herrings—from the fact that bishops of the Episcopal Church in Scotland are almost always high churchmen; is it too much to hope that an evangelical will ever be elected to the present Scottish bench? The seriousness with which many Presbyterians approach the episcopate is so no doubt increased from the apparent trend of the Canon Law Commission; and, with great respect to the Archbishop of Canterbury, it might help matters if His Grace did not appear to treat all expressions of opposition as a cross between sacrilege and stupidity, as he seemed to do in his reply to a Parochial Church Council at Reading, and on other occasions.

As the numerically larger Church it is for us to move first. The suggestion that "lay persons be solemnly 'set apart' for some measure of pastoral responsibility to their fellow-Christians, in an office akin to the Presbyterian eldership", is admirable. We should not wait for Scottish Bishops-in-Presbytery before we work out some such advance. It is demanded by far more than this hope of unity. We have much to learn from the Presbyterian desire "that the Episcopalians lay greater stress on the parochial incumbent's prophetic office of preaching the Word". Though we do not want to surrender the Church of England incumbent's historic independence (essentially) to bishop and laity, it is high time we shed the traditional view that the parson is the dogsbody and office boy of the parish: he is the minister of the Word.

¹ *Relations between Anglican and Presbyterian Churches: A Joint Report.* S.P.C.K. pp. 40. 3/6 (paper).

Appendix 4(b) of the Report describes the work of the Presbyterian elder, who visits his district and undertakes not only business duties but pastoral. While the average Anglican parochial church council is of little consequence, the Presbyterian kirk session takes much of the routine administration off the minister. Outside the session the elder has a distinctive office, in some respects akin to that of a curate: "Elders . . . receive a warm welcome in the homes they visit, and many become friends, often life-long friends, in the homes of their district. By his visits the elder is able to bring to the notice of the minister cases of special need. . . ." And the elder, as having pastoral duties, accepts office for life.

Something of the sort has been growing up in vigorous parishes in England, but until it is part of the Church of England order there will often be the obstacle of the traditional cry "the parson is getting someone to do his job", and ministers of the Word and sacrament will continue to waste their substance in trivialities.

The future lies in a prophetic ministry and an active laity. But if our Church is to have "elders", and we must pray that such an advance be not long delayed, the responsibility is laid on us now to forge ahead with the building, in the power of the Holy Spirit, of a lay leadership truly born again, grounded in the Word and fruitful for every good work.

The current number (May/June) of the London City Mission Magazine has a surprising and disturbing article about modern Paddington where there has been, states the City Missioner, "a gradual decline of morals, more evident since the War". Most of the area is condemned slum; the L.C.M. Hall was destroyed in the War and the temporary hall will shortly be demolished. The London City Mission does not make appeals for money, but many readers will be prepared to help, so THE CHURCHMAN believes, when they realize that £7,000 are needed for a new hall, if the City Mission is to continue to work in that difficult area. Further enquiries, and donations, should be sent to 6 Eccleston Street, S.W.1.

The Doubtful Cure?

BY THE REV. R. J. COATES, M.A.

THE Rev. Eric James, Chaplain of Trinity College, Cambridge, has written a small book entitled, *The Double Cure*,¹ subtitle, "How to Receive Forgiveness". Although it is only slight in compass it has a great aim. It is hoped that it will overcome the doubts and misgivings which hold back Evangelical churchmen from the help available to them in "Sacramental Confession". The Bishop of Coventry writes in introduction highly commending it, and a brief but very favourable comment from the Rev. Professor C. F. D. Moule is added. He writes, "Admirable. I find its directness and simplicity very searching, and cannot well imagine a better introduction to the subject." Mr. James is convinced that there is no other way "of receiving forgiveness which so assists one to a fuller vision of Christ; to a deeper self-knowledge and penitence; steadily deals with one's habits at their roots; points one to continuous growth in Christ; draws one to receive yet more and more of the benefits of Christ's Cross and Passion". Bishop Bardsley implies in his introduction that opposition to the practice of confession is based on prejudice, a prejudice which he once shared. But until he made confession to a priest, he says, he never fully experienced peace. When at last that day came he rose up from confession with a load off his back, able to look the world in the face again. Since that time confession has become central in his teaching.

We must treat this book as a serious attempt to persuade Evangelicals to adopt a practice which they have consistently refused to adopt. Can it be that there are great spiritual benefits to be received from the practice, and is it prejudice alone, based upon misconception, which keeps Evangelical churchmen from receiving spiritual good? Mr. James has adopted the title, "The Double Cure," a phrase from the famous hymn of Toplady, "Rock of Ages," because he believes that the use of confession helps to break the power of sin in the life of the penitent. He seems to imply that it is possible to be forgiven and yet continue in sin. Toplady teaches that Christ's Atonement by the water and the Blood, cleanses from the guilt of sin and delivers from the power of sin. The Atonement is "The Double Cure". Forgiveness is never imparted without the power to live the new life.

Mr. James is anxious to distinguish between what he calls the Anglican use of confession and the Roman use. The features of the Anglican use are that it is (i) voluntary; (ii) that the confession is made in the open church and not in a confession box; (iii) that the penance appointed is not a punishment but a sort of "thank you" to God. He cannot expect Evangelicals to accept this new conception of the confessional without considering seriously, as he does not attempt to do, the total effects of the practice in the Unreformed

The Double Cure, by Eric James. Hodder & Stoughton. pp. 39. 2/6 (paper).

Church over a long period. Also, when we find him using Roman Catholic arguments as the basis of his teaching, we find great difficulty in distinguishing his confessional from that of the Roman Church. The only difference seems to be that his use is rather anæmic when compared with the full-blooded Roman doctrine.

The book is characterized by confused theology. Confession is spoken of as "Sacramental", and he writes of "this sacrament". He asks, "But why is it called a sacrament?" It is 'An outward and visible sign of an inward and spiritual grace', as are Baptism and Holy Communion, both instituted by Our Lord Himself, but it is 'of the Gospel' in a very real sense, for it brings each of us to the foot of Christ's Cross." We cannot help wondering what is the "outward and visible sign" in this so-called sacrament. We know the straits into which Roman Catholic theologians are forced in their endeavours to uphold the sacramental status of the practice, some even holding that the sins of the penitent are the matter of the sacrament. Mr. James believes firmly that the confessional is the supreme way of receiving forgiveness of sins. He does admit, of course, that we can receive forgiveness in the ordinary services of the Church, such as Morning and Evening Prayer, or Holy Communion. But he does not seem to set much value upon the Evangelical effectiveness of these services in comparison with this sacrament in which the priest preaches to a congregation of one person, so that the penitent can be assured that through his words Christ speaks to him from the Cross. Of course, you may not feel very different after absolution in this manner, "But it has to be said emphatically that absolution is an act on God's part, not feeling on our part. He absolves from the Cross." This last qualification rather negatives the emotional appeal of the Bishop of Coventry in the introduction, that he never really felt forgiven until he adopted the confessional. Many go often, and apparently never feel forgiven. The Roman Church quite clearly teaches that the spiritual benefit of Holy Communion, despite the mystery of transubstantiation, is only the remission of venial sin. This is a direct consequence of the teaching that the remission of mortal sin after Baptism is confined to the sacrament of penance (the confessional). Mr. James comes very near to this position in his lauding of the practice of confession.

We are told that the practice of confession goes back to the New Testament, and both the Bishop and Mr. James seem to base their practice theologically on the power of absolution committed to the Church by our Lord as recorded in John xx. 22, 23. "As My Father hath sent Me, even so send I you. And He breathed on them and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." Mr. James seems to be aware that these words were spoken to the whole company of the disciples, including men and women, and not just to the Apostles, but both he and the Bishop seem to think that the use of the words in our Ordinal implies the system of confession. The Roman Church bases her argument for the confessional on this passage, and makes the indicative form of absolution "I absolve thee, etc.," the essential form in the sacrament. Arch-

Bishop Cranmer retained, "Receive ye the Holy Ghost," etc., in the ordinal, because it is scriptural but, of course, the words are not essential to ordination. Bishop Dowden, the learned liturgiologist, many years ago, "I need not tell those whom I address a fact so well known to everyone with the slightest tincture of liturgical learning, that the words, 'Receive ye the Holy Ghost; whose sins ye remit,' etc., are no essentials of ordination. No early form of ordination is found to possess them. I will not occupy time in the discussion (very interesting from an antiquarian point of view) whether it was eight hundred or nine hundred years that had elapsed from the time of Christ before this form first makes its appearance. It is certain they appear for the first time (so far as our knowledge goes) when, as regards ecclesiastical learning, the Church had fallen very low. But the English Reformers (although their knowledge of antiquity is quite astonishing, considering the age in which they lived) appear to have been ignorant that this element in the pre-Reformation Pontificals was not primitive; and was, in fact, comparatively modern." (*Further studies in the Prayer Book*.) We can say likewise that the indicative form of absolution was unknown for a similar period in the history of the Church. Private confession to a priest only became compulsory in the Roman Church in 1215 A.D. Those who find such great comfort now in an indicative form spoken by the priest, which the Bishop of Coventry calls, "The royal words of pardon," ought to be grateful that they did not live in the primitive ages of Christianity, as they could not then have had such soothing experiences. Any student of the development of the sacrament of penance knows that the practice of private confession as a regular feature of the Church's life developed very gradually and was comparatively late. Mr. James will need to use more convincing arguments to persuade Evangelicals that sacramental confession has either the support of history or the sanction of the New Testament.

He seems to be as much at fault when he tells us that the great Reformers, Latimer and Cranmer recommended those who would be helped by the sacrament to resort to it. He also states that Hooker maintained it, and says that it was only in the eighteenth century that it fell into disuse in the Church of England; the great opposition which greeted its revival in the middle of the nineteenth century was rational because its use had only temporarily decayed during one hundred years. Of course, Latimer and Cranmer exhorted people who were in trouble about their sins, and who could not find peace, to resort to some godly minister that they might find the benefit of absolution from the Word of God. This truly Anglican practice of confession is one to which no Evangelical would object. In fact, it is the one which Evangelicals use more perhaps than anybody else. It is quite in keeping with the exhortation in the Communion Office that every one who cannot find peace in their self-examination and private seeking of God should resort to some godly minister and open their grief, that such confession is exceptional. Indeed, it may never happen in any given individual's life. It is particular, relating to some specific sin or sins, and is not general. The absolution is Evangelical, as it is the application of God's Word and the promises of the Gospel, such

as the comfortable words, etc., that the penitent is brought peace, and is then given counsel and advice. The English Reformers and their successors removed the doctrine and practice of the confessional from the Anglican formularies and Prayer Book. It is rather pathetic to find Mr. James appealing to the service of the Visitation of the Sick to uphold his doctrine of confession and absolution. Our Prayer Book teaching in that service is quite clear and quite consistent with the practice of the Reformers. If the sick man has a conscience troubled with any weighty matter, he is exhorted to confess that which is troubling him, and it is called a special confession of sins. The priest can use the form of absolution following, if the penitent humbly and heartily desires it. How can anyone, who pretends to deal honestly with our Church of England teaching, use this method of dealing with a very sick man in distress of soul, to support the practice of confession as a sacrament of the Gospel and as a general practice for all within the Church? "Rome," as Hooker plainly puts it, "would make our sins seem incurable unless the priest have a hand in them." We labour to instruct men in such sort, that every soul which is wounded with sin may learn the way how to cure itself" (*Eccles. Pol.* VI. vi. 2). That is the unswerving judgment of the Reformers in their later writings.

Mr. James makes great use of the Parable of the Prodigal Son to support his teaching that the confessional is the best way for bringing us to true repentance. Like all who press many details of a parable into use, his exegesis can be made very contradictory and inconsistent if thoroughly applied. The only comment we would make is, that the father seemed to cut short the son's brief general confession, and for got to appoint him a penance, although the elder son probably thought he ought to have done so.

The chief grounds upon which Mr. James makes his appeal to Evangelicals is apparently that the practice of confession has great spiritual benefits. We do not deny that for some people sometime confession of some sins to man is necessary, but we see no virtue and much damage in the development of the habit of confessing all your sins to another fellow-sinner, even though he should have the commission of Christ as a minister of the Gospel. The wise experience and counsel which every priest is supposed to have is rather hard to discover in a young man at the age of twenty-four, and yet a man even at that age, may be able to quieten a troubled conscience, if he is well acquainted with the Word of God. The Exhortation in Holy Communion implies that the ordinary man or woman likewise can be well enough informed in the Truth of God's Word to know the way to peace and salvation without resort to a minister of the Gospel, except in very exceptional circumstances. To press upon everybody the necessity of sacramental confession is unscriptural, not in accordance with the teaching of our Church, and dangerous for the spiritual life. It is like teaching the healthy to walk with crutches. We all know there are those for whom the confessional is a continual snare. There are multitudes of others—and the history of the practice in the Church of Rome shows it beyond shadow of doubt—who accept the

erfunctory practice of the confessional which is inevitable, as an easy way to get rid of their partial discomfort about sin. Then, there is the very real danger to the confessors who make their minds and souls the moral dustbins of the parish. It was not without grounds that St. Alphonsus Liguori said that there were more priests in Hell due to the confessional than to any other cause. We cannot but continue to refuse the plea which Mr. James makes that the revival of the confessional will be an aid to the spiritual life. The so-called "Double Cure" is a doubtful cure, and we would recommend to Mr. James, the Bishop of Coventry, and Professor Moule, consideration of the wise and weighty utterance put forth by the Convocation of the Province of Canterbury in 1873 on the subject of confession and absolution. The passage of time has not altered its cogency. "In the matter of confession the Church of England holds fast those principles which are set forth in Holy Scripture, which were professed by the Primitive Church, and which were re-affirmed at the English Reformation. The Church of England, in the Twenty-fifth Article, affirms that penance is not to be counted for a Sacrament of the Gospel; and, as judged by her formularies, knows no such words as 'sacramental confession'. Grounding her doctrines on Holy Scripture, she distinctly declares the full and entire forgiveness of sins, through the blood of Jesus Christ, to those who bewail their own sinfulness, confess themselves to Almighty God, with full purpose of amendment of life, and turn with true faith unto Him. It is the desire of the Church that by this way and means all her children should find peace. In this spirit the forms of Confession and Absolution are set forth in her public services. Yet, for the relief of the troubled consciences, she has made special provision in two exceptional cases. (1) In the case of those who cannot quiet their own consciences previous to receiving the Holy Communion, but require further comfort or counsel, the minister is directed to say, 'Let him come to me, or to some other discreet and learned minister of God's Word, and open his grief, that by the ministry of God's Holy Word he may receive the benefit of Absolution, together with ghostly counsel and advice'. Nevertheless, it is to be noted that for such a case no form of Absolution has been prescribed in the Book of Common Prayer; and further, the Rubric in the first Prayer Book of 1549, which sanctions a particular form of Absolution, has been withdrawn from all subsequent editions of the said Book.

(2) In the order of the Visitation of the Sick, it is directed that the sick man may be moved to make a special confession of his sins if he feels his conscience troubled with any weighty matter, but in such a case Absolution is to be given when the sick man shall humbly and heartily desire it. The special provision, however, does not authorize the ministers of the Church to require from any who may repair to them, to open their grief in a particular or detailed examination of all their sins, or to require private confession as a condition previous to receiving the Holy Communion, or to enjoin or even encourage any practice of habitual confession to a priest, or to teach that such practice of habitual confession, or the being subject to what has been termed the 'direction' of a priest, is a condition of attaining to the highest spiritual life."

Some Early Irish Evangelicals

BY THE DEAN OF CASHEL

IT was in 1738 that the first hint of the Evangelical Revival came to Ireland. During that year George Whitefield arrived at Carrigroholt in the County of Clare, from a ship which had suffered from storm and tempest from the time it had left Georgia. He preached in St. Mary's Cathedral, Limerick, where he was civilly treated by Bishop Burscough. Subsequently he also preached in the Dublin churches of St. Andrew and St. Werburgh. The rector of the latter famous and fashionable church was Dean Patrick Delany, whose words to Whitefield were always to be remembered by that young deacon of twenty-four. "I wish," said Delany, "whenever I go into a pulpit, to look upon it as the last time I shall ever preach, and the last time the people may hear me".

Nine years later, on August 9th, 1747, John Wesley himself landed in Dublin and began his series of industrious travels along the network of Irish country roads. He is still remembered by tradition. Not long ago we saw in a country farmhouse a little room set apart as a sanctuary. The Roman Catholic owner said, "It was the good man's room. John Wesley slept here." My own grandfather was proud of the fact that Wesley had once spent a night in his family's home in Bandon.

Irish Churchmen received Wesley with varying reactions. His *Journal* records both welcomes and suspicions. Some clergy (like the Rev. Richard Lloyd of Rathcormack, in the diocese of Cloyne) received him willingly and encouraged him to preach in their churches. But from the first, he also met hostility. As early as 1748 the Rector of Kinsale had preached against Charles Wesley, describing him as "an impostor, incendiary and messenger of Satan". There were "anti-Swaddler" riots in Cork in 1749. But in Bandon a country clergyman rode twelve miles to meet John Wesley, and they two "simply endeavoured to strengthen each other's hands in God". Another rector in the same town averred that "it was all Jesuitism at the bottom". That oddest of prelates, Hervey the "Earl Bishop" of Derry, was kind to Wesley and earned golden opinions from him: on the other hand, Bishop Woodward of Cloyne was careful to note in his epitaph to a son that the boy had been devout but "without trace of enthusiasm".

The new movement stirred up violent passions both of hatred and of affection. Thus fantastically high feeling was aroused against the Rev. Edward Smyth, curate of Ballyculter, who in 1777 was tried in the courts. Part of the charge against him was that he had associated with "people called Swaddlers", and that he had prayed and preached with them in the open air. "Your petitioners are really persuaded that the said Mr. Smyth is either a real enthusiast or something worse." On the other hand, the Honourable Walter Shirley, Rector of Loughrea

ew in his lot with Wesley, becoming one of the chaplains of his ce, the Countess of Huntingdon.¹

By the end of the eighteenth century the movement which had been run by the early Methodists, had influenced a widely dispersed up of Irish clergy, so that Evangelical principles were becoming a tent force within the Church. In Trinity College an influential sonality was the Rev. John Walker, a Fellow-tutor, who was to ve his mark on several notable young men before he unhappily eded from the Church. Among his pupils was the Rev. B. W. thias, of whom more must later be written. Perhaps the best-own evangelical pioneer among the country clergy was the Rev. omas Tighe, of the parish of Drumgooland and Drumballybroney, the diocese of Dromore. He was a friend of the sympathetic Bishop rcy (of the "*Reliques*"), who had been his bishop from 1782 to 1811. ghe's rural ministry extended from far back in the eighteenth century til well into the nineteenth. His epitaph says that, "during a ident incumbency of more than forty-three years" he "discharged e duties of the pastoral office with zeal unabating, diligence un- aried and love unfeigned". The memoir of his curate, B. W. thias, records some fragments about him. "Mr. Tighe was not ly remarkable for humility, he was also a very cheerful and happy an; and there was an air of sanctity about him that kept the most oughless and profane in awe. . . . 'Swear in that man's presence!' d a youngster notable for profanity. 'No, I defy anyone to do at'." Tighe's preaching, pastoral visitation and generous philan- opy had one remarkable result in 1798—his parish was a peaceful sis from which, thanks to his personal influence, not one inhabitant ned in the rebellion that year. Among those whom he influenced as Patrick Brontë, son of a local farmer, whom Tighe made a parish hoolmaster and later sent to Cambridge, to Simeon's St. John's— ghe's own college. With his curate, B. W. Mathias, about 1798 ghe started probably the first clerical union of the era in Ireland. ie procedure has been recorded. The meeting began with a reading of the Ordination Service. Then the members would "consult on the st manner of performing the sacred duties in which they had en- ged—and read the Scriptures with prayer for a blessing on the eans used". At this first meeting a sermon was read by B. W. athias. The clerical society was quite a feature of the Irish evan- lical movement. We hear of it in Elphin a little later, under Bishop ower Le Poer Trench, as in Ossory, where the bishop inclined to the opinion that it was a "hotbed of dissent". This Ossory group was a nd of Irish version of the Clapham Sect.

During 1805 Mathias moved on to become chaplain of the Bethesda chapel, Dublin, vacant by the unhappy secession of Walker. (Another ndred spirit of the era to leave the Establishment was Thomas Kelly, ie hymn writer.) It was a difficult beginning. Walker's action eadened the loyalty of the congregation to the Church of Ireland, nd Mathias was determined to remain within the Church and the

¹ This is a romantic story which begins showing him as a careless hunting parson scurrying through service while his pack of hounds waits outside, and which ends with him as the author of *Sweet the moments rich in blessing*.

Establishment. He held to his principles and built up a large and devout congregation. Some years later he opened the "Carysfort Chapel", an episcopal church at the seaside resort of Blackrock near Dublin.

During 1806 a significant meeting was held in the Bethesda Chapel, when eleven people occupied the governors' pew to form a Bible Society. This, the beginning of the Hibernian Bible Society, was very largely inspired by Mathias, in conjunction with the Rev. Robert Shaw of Kilkenny (a grand-uncle of George Bernard Shaw). Shaw had been active for some years in collecting Bibles in England during his holidays and in distributing them locally; Mathias had printed and distributed the life of St. Peter made up of extracts from Holy Scripture.

Missionary work and scriptural dissemination were two of the particular activities of the Evangelicals of the period. In 1814 the Hibernian Church Missionary Society was formed, and the names of those who took part in the inaugural meeting at the Rotunda in Dublin form something like a roll of the leading Irish Evangelicals, clerical and lay. Here were the Revs. B. W. Mathias, Robert Daly (later Bishop of Cashel), W. Atthill, James Dunn of Delgany, Robert Shaw; here also were Major Sirr (who had arrested Lord Edward Fitzgerald), the Rt. Hon. David La Touche, the banker of a great Huguenot family, Arthur and Benjamin Guinness, and many other notable churchmen. The meeting was marathon and enthusiastic, comprising twenty-two speeches and lasting some three hours.

The religious revival of the days of Queen Anne had pushed forward two Evangelistic activities: overseas missionary work (of which Berkeley's mission to the New World, under the auspices of S.P.G., was a notable example), and also home missionary work through Bible reading, of which the effort to spread the Irish Bible undertaken by Parson Richardson of Belturbet, was a fine instance. Then came a rather dim, though by no means quite dead, era of latitudinarianism. Through it there did run a vein of old-fashioned Churchmanship, which emerged to the surface in the nineteenth century teaching of Knox and Jebb. The Irish Evangelicals of the beginning of the nineteenth century were also loyal Churchmen. (We shall see later the startling number of communicants at St. Mary's, Kilkenny, when the Evangelical, Peter Roe, was rector there.) And, as we have indicated, foreign missionary zeal and home missionary work, largely through Bible dissemination, became now the virtual preserve of the Evangelicals. An address, "*To the whole People of Ireland*," issued in 1810 by the lately founded Hibernian Bible Society sets out their ideals.

"The sacred Scriptures are an invaluable gift of God to the human race, and the greatest treasure man can bestow on his brother. When duly attended to, they infallibly produce the best effects; enlightening the mind, improving the heart, and regulating the life. . . . It is the duty of man to study this sacred book for himself: it is his duty also to put it into the hands of others."

One remarkable development in the West of Ireland was the move-

ent into the Church of many of the Roman Catholics. The story is well told in D'Arcy Sirr's massive memoir of Power Trench, the last Archbishop of Tuam. He was a strong Evangelical, and he was supported by a team of remarkable pioneering clergy. One who is still remembered is the Rev. Charles Seymour, rector from 1820 of some of the wildest areas of seabound mountain : a man of iron physique, simple saintliness, a fine native speaker of Irish, and a wonderful talking evangelist.

It may be interesting to list briefly some of the best known Evangelicals in Ireland at the beginning of the nineteenth century. We have mentioned Thomas Tighe and B. W. Mathias—both strong churchmen as well as being Evangelical leaders. There were also among the first leaders Joseph Stopford (Archbishop King's lecturer at Trinity College, Dublin, in 1807) ; John Quarry ; Peter Roe (whose father Stopford had been) ; Henry Maturin. Of these the late Bishop Madden wrote, " The simple faith and goodness of these Evangelical leaders is the lasting heritage of the Church of Ireland ". A less expected, but no less ardent tribute was paid by Froude. " More beautiful characters than those of my Irish Evangelical friends, I had never seen, and never will see." Their earliest years were ones of suspicion and of some hostility. With the coming of Archbishop William Magee to Dublin, in 1822, the Evangelicals of the day received much more sympathy with their work.

Some time ago we visited in Cambridge the flight of stairs in Gibbs Buildings which led to the rooms of Charles Simeon. As an undergraduate of King's, Simeon had first realized the meaning of the tonement through a reading of Bishop Thomas Wilson on the Lord's Supper. (That, in itself, is an Evangelical link with the Church of Ireland, for Wilson had been educated in Trinity College, Dublin, and had been ordained deacon in Kildare Cathedral.) Thomas Tighe had been of Simeon's university, and there Tighe sent Patrick Brontë to be educated. The father of the Brontë sisters was of the Irish Evangelical tradition, and of Simeon's tradition: so, too, was the Rev. William Atthill, educated at St. John's, Cambridge. Of both of these some details must be given.

The most interesting thing about Brontë that can be said here in a very short space is to give his opinion about Evangelical preaching. It is found in that curiosity of literature, his novel, *Albion and Flora*. Here he says, " Now I do believe that no preaching is good, or calculated to profit, except that which is truly apostolical ; I mean that, which for its doctrine and style, comes nearest to the sermons of Christ and His disciples. Let the minister hold up Christ and he will draw all men after him. Let him preach the doctrines of the Gospel faithfully and plainly, and his church will be crowded." And he must preach with a simplicity " not inaccessible to the poorest and most illiterate hearer ".

Prebendary Atthill of Maheraculmony, a fellow of Gonville and Caius, came to Ireland in 1798 as the twenty-four year old chaplain to his uncle, Bishop Porter of Clogher. His name seems to have appeared in few histories. But it was often seen on the roll of committees

of the Evangelical societies, and very many years afterwards Primas Beresford could look back and confidently name William Atthill : the best preacher he had ever heard.

Fortunately his son, a Master of Dublin's Rotunda Hospital, wrote an almost forgotten memoir of him. This gives a charmingly intimate picture of the life work of a rural Evangelical clergyman during the second quarter of the nineteenth century. He was a scholar insisting as an examining chaplain on a disconcertingly adequate level of learning in ordination candidates. . . . He visited on horseback every house of every denomination in his fourteen mile long parish. . . . He doctored the people so efficiently that they refused to transfer themselves to the later appointed dispensary doctor. . . . He inaugurated a monthly Communion service. . . . He established three secular and three Sunday schools in his parish, and built two extra churches at its remotest corners. . . . He saw that all his parishioners in this new parish of his were rounded up and baptized. . . . He imported a new iron plough from Dublin and weaned his people from primitive methods of agriculture and wooden ploughs. . . . He coerced the Grand Jury to build decent roads. . . . His household was patriarchal—he had ten children and a staff to match—and his home and glebe set a pattern of godly and civilized living to his whole parish. . . . Famous as a preacher, he was difficult to entice away from his home ground, where he preached three or four magnificent extempore sermons a week. . . . Like Swift, he organized, ticketed and relieved his parish poor. . . . But a hasty collection of snippets cannot do him justice. We recommend his son's book as a vivid and charming full-scale study to anyone who can borrow this rarity of Evangelical Churchmanship.

Another book at least as valuable is Samuel Madden's 1842 *Memoir* of the Rev. Peter Roe, leader of the Ossory group to which we have referred. He was minister of St. Mary's, in the Cathedral city of Kilkenny, from 1805 until his death in 1841, and there he created a religious revolution. Fortunately his diaries are extensive and have been printed. Incidentally they note that in 1805 he visited John Newton, Wilberforce, and the widow of Fletcher of Madeley—all very significant pilgrimages. There is so much in those diaries that it would be waste of space to try to put it into any kind of literary form—here again a bald catalogue must do.

He began the practice of open-air preaching at funerals. . . . He started prison services at the request of the convicts, who "were sensibly affected by truths they had never heard before". . . . He instructed the Charter School boys in singing. . . . He made it his rule to visit at least two or three sick people daily, and to visit regularly all other parishioners. . . . He distributed devotional reading. . . . He listed his parishioners for his visiting book. . . . He preached daily during Easter and Whit weeks. . . . He expounded the second lesson daily at those services, and he preached on all Holy Days drawing "a number which astonished every person". . . . At times he was to be found visiting at six in the morning : his normal time for rising was five a.m. . . . Every Wednesday and Friday he gave two hours to catechizing. . . . He began cottage meetings at six in the

evening on Mondays, Wednesdays and Fridays. . . . On Christmas Day, 1801, there were four hundred and thirty communicants at St. Mary's—a contrast with St. Paul's Cathedral, London, just then, which is recorded to have been almost deserted. . . .

A few personal details of Peter Roe : His income as assistant curate of St. Mary's was £60 per year, until seven years after ordination he succeeded to the perpetual curacy of that church. Much of this stipend he gave to charity and to the distribution of tracts and books. He breakfasted early on bread and milk, and if he dined at home, it was on bread and cheese and a glass of ale.

Two interesting documents deserve to be quoted in full, each a kind of miniature treatise on pastoral theology as seen by an Evangelical leader. The first dates from his assistant curacy days in 1803, the second from old age just before his death in 1841.

The first, listing his week's duties, is as follows :

"*Sunday*—lecture, 8 a.m. ; catechize, 10 ; 11.30, service ; vestry ; general hospital ; 6 p.m., evening service. *Monday*—8, M.G. meeting ; 10, asylum ; 12, vestry ; 1 p.m., blankets ; 3-4, private in vestry. *Tuesday*—Factory, school, gaols. *Wednesday*—Gaols ; 11, church ; 12, catechism M.L's ; 1 p.m., poor school ; 3-4, private in vestry ; 5.30, lecture. *Thursday*—Factory ; Charter school ; poor house ; lecture for the men. *Friday*—10, gaols ; 11, church ; 12-2, catechize in church ; 5.30, lecture. *Saturday*—Spend as much of it at home as possible ; practice for singing at one o'clock."

The second document runs : "Read a little every day of the Greek Testament. Visit at least two sick people every day. Beware of procrastination. Mark on Sunday those who are absent and speak to them on Monday. Every night before tea write the day's observations: *Whom did you intend to visit ? Whom did you visit ? What prevented you ?* "

They raised a monument to him in St. Mary's which very properly says, "In his public ministration with eloquent fervour kindled by his love for the souls of his fellow creatures did he preach Jesus Christ and Him crucified as the sinner's only hope. While in his parochial visitation and private life he was a Living Epistle of the Doctrines that he taught, for he was a good man and full of the Holy Ghost and of faith and through his ministry much people were added unto the Lord."

Something even better can be found. As a revealing epitaph, showing the mature outlook of the old clergyman, we consider the advice to his curate extraordinarily satisfying. These pastoral instructions were written during his illness. It is a very personal document.

ADVICE TO A YOUNG CLERGYMAN

"*Avoid*—Politics and newspapers, so that your mind may not be occupied by them. Controversy on Popery and Dissent. Gossip and foolish talking. Tedious and unprofitable visits. Talking about your duty. Let the doing of it speak for itself.

"*Cultivate*—Regular study. Regular visiting both of the sick and the well—especially of the former. Regular catechizing. Regularity

and despatch in parochial duties. Regularity in commencing public services. Punctuality in fulfilling engagements. Friendly intercourse with your parishioners. A devotional spirit and manner in reading the Church service—but in simplicity and without affectation. In short—Pray the prayers.

“*Promote*—Bible Classes, and a spirit of religious enquiry amongst the young, and especially young men. Enquiry into the evidences of the Christian religion. A sound acquaintance with the Constitution of the Formularies, the Articles and the Homilies of the Church of England. The circulation of tracts. The committing of the Scriptures and well-selected hymns to memory. Psalmody. The cause of the Church Missionary Society in particular ; also of the various other valuable societies already established.”

With these notes we must leave Peter Roe. Incidentally, he formed a branch of the Hibernian C.M.S. among the troops of the barracks in Kilkenny. His biographer tells of a soldier on bivouac round the camp fire after a battle in the Peninsular war saying, “We could be happy now if only we had old Peter Roe here to preach to us”.

The Nature of Worship

BY THE REV. D. B. KNOX, B.A., M.Th., Ph.D., A.L.C.D.

WHAT is the chief end of man? A generally accepted answer is “to glorify God and to enjoy Him for ever”. But how is God glorified? The Scriptures answer that man glorifies God by trusting Him and living by His promises : Call upon me in the day of trouble I will deliver thee and thou shalt glorify me ” (Ps. l. 15). “ Looking unto the promise of God Abraham wavered not through unbelief, but waxed strong through faith, giving glory to God ” (Rom. iv. 20).

Absolute faith and trust in God is the true worship and honouring of God. This is clear from a consideration of the character of God. For our concept of God's character controls the worship we offer Him and our worship reflects our concept of His character. For example the action of the priests of Baal on Mt. Carmel reflected clearly their concept of their deity. Christian worship should reflect the Christian concept of God. The most distinctive feature of the doctrine of God in the New Testament is the stress laid on the righteous love of God and it was this aspect of God's character that was once more made the centre of worship in Reformation times.

Medieval doctrine and worship obscured the love of God. Purgatory was the anticipated lot after death, while life here was made miserable by the belief that God was pleased by asceticism, self-torture and painful “good works”. That God was a cruel tyrant was, in Tyndale's judgment, the opinion of the common people of his time.

who dared not pray to God directly, but only through the intercession of the Virgin and the saints.

The Reformers emphasized the biblical doctrine of the love of God. The leading theological concept which controlled the thought of all the Reformers, Calvin and Zwingli, as well as Luther, was their sense of the love, goodness and beneficence of God. The love of God is not an abstract attribute but is ever active in self-giving. Its most distinctive activity is the provision of complete redemption in Christ. The attempt to patch out this complete redemption by the addition of our own good works was, as is well known, the centre of the Reformers' controversy with the Church of Rome. The Catechism of the Council of Trent declared that "painful and laborious works are a compensation for past sin. They must in some way be disagreeable." But the Reformers insisted that this Roman doctrine was not to be found in Scripture, and moreover was contradicted by Scripture, which clearly teaches that there is complete and full forgiveness of all sin to all who will call upon the name of the Lord Jesus Christ.

The gratuitousness, or gift character, of salvation is the outcome of, and is itself a revelation of, the wonderful love of God. The full provision and the free offer of salvation in Jesus Christ is the supreme example, as far as sinful sinners are concerned, of God's love.

How should such a God be worshipped? How do we honour and acknowledge His character? The Reformers answered that trust in God's love is the only adequate way of acknowledging this His nature. Other elements of worship, as adoration, praise, thanksgiving, offering, are the consequences of the supreme worship and acknowledgment that God is the God that He is. Such acknowledgment is rendered by our trusting Him and by our accepting His provision.

The statement that faith (i.e., trust in God's promises) is the essence of Christian worship occurs frequently in the Reformers' writings. Thus in Joye's Primer of 1529 (which is the earliest Prayer Book to appear in English) there is this anthem: "The highest praise and dearest glory that we may give to God is to believe His promise and to verify it with our faith". In his preface to his translation of Isaiah, published in 1531, Joye wrote: "Praise and glorify we God when we believe that Christ is given us to die for our righteous-making". This doctrine finds support in Scripture, e.g., in Psalm 1, where the writer precatened worship through animal sacrifices and said that the true worship acceptable with God is to put trust in Him in time of trouble (vs. 1. 15). Similarly, in Psalm cxvi, the Psalmist states that the true worship of a thankful heart, sensible of God's mercies already received, rendered, paradoxically, by the acceptance of God's supreme mercy and the provision of salvation (Ps. cxvi. 13; cf. John vi. 29).

The Reformers taught that faith is worship and is the basic way of acknowledging God's essential character of self-giving. The application of this doctrine to the private devotional life is straightforward. Every day brings its opportunities of trusting God, and so acknowledging that He is trustworthy, that He is indeed a God of love. So life becomes worship and there is no divorce between Sunday and the weekday.

Private Bible reading is an essential concomitant of the worship of

faith. In order to live the life of faith the promises of God must be known. For faith in something which has not the promise of God is superstition, and indeed, idolatry. For it involves trust in something created by men's imagination and will, in place of trust in the true God as He has revealed Himself. This thought was the basis of the repeated charge of idolatry that the Reformers brought against the Papists. To put trust for salvation in rites which had no other support than church tradition was idolatry, and the depriving of the true God of His due honour. Yet medieval worship consisted in almost nothing else than this. For this reason, the reading of the Bible and its exposition in the sermon are essential and central elements in public worship. For unless the people hear the Scriptures in their own language and understand the meaning, their faith cannot be rightly directed to the true promises of God.

The Holy Communion office of the Book of Common Prayer illustrates how the Reformers applied the doctrine that faith is worship to that service. It begins with the recitation of the Ten Commandments, the summary of God's law, so that the worshipper may realize his need of God's mercy. The law drives us to Christ.

In the Absolution which follows the Confession, it is noticeable how the emphasis falls on the promises of God to forgive repentant and believing sinners. This was deliberate; for, years before, when the Bishops' Book was being revised, Cranmer had protested to Henry VIII about the form of absolution in the King's amendments to that book, "The promise . . . is stricken out, which chiefly ought to be known". (Incidentally, it is worth noting that all the forms of absolution in our prayer book mention God's promise of forgiveness. It is a defect of the 1928 book that it is not so in it.)

As the service proceeds there are many foci for faith in the passages of Scripture, in the sermon, in the exhortation, and especially in the four comfortable words, which were introduced into the service by the Reformers. But God's character is seen supremely in the words of institution, in the fraction and in the distribution. Here ear, eye and taste combine to write on the soul's consciousness the fact of God's love in Jesus Christ for lost sinners. The Reformers insisted that the manual acts of the celebrant should be visible, and the words which accompanied them clearly enunciated in the common language. For these things strengthen faith, which adores God's grace by receiving His provision. The worshipper's action of coming forward and receiving and eating the bread and wine when he hears the words of our Lord, "Take, eat, this is my body which is given for you . . . for the remission of sins," expresses his consciousness of his need and of his faith in God's provision for it. On the other hand, the action of the non-communicating attender, continuing to sit in his seat when he hears the invitation of his Lord, is expressive of an attitude inconsistent with a true Christian worshipper. That is why the 1552 prayer book, as well as the Homilies, direct the non-communicating attender to leave before this part of the service is reached. Incidentally, the excellency of the order in our present canon may be noted in which the invitation in the words of institution is closely followed by the response of faith accepting God's provision, and our offering of ourselves

God follows our acceptance of the primary offering, God's offering of Himself to us.

Faith is essentially personal. A faith which does not accept for itself is an undetected lie. In this connection it is noteworthy the fourfold repetition in the brief words of institution of the words "for thee", "given for thee," "shed for thee". John Frith, martyred in 1533, almost twenty years before this communion service was composed, showed what was the Reformers' intention in stressing these words "for thee". He wrote: "In this supper we hear Christ speaking to us, feeding us with His body, proffering us that we should drink His blood for eternal life. When He saith, 'Take, eat, this is my body, which for you is given . . .,' good brother, think that these words be spoken to thee. Print them most deeply in thy mind, for when He speaketh to all He speaketh also to thee, to thee; to thee I say they profit. All things that Christ hath supplied shall profit thee no less than they do help Peter and Paul, for the promise soundeth so, he which he that receiveth by faith and believeth that which He hath with 'given for you and shed out for you', hath and obtained without doubt remission of his sins." "

Faith and worship reach their climax in the service in "taking the cup of salvation" which the love of God provided for needy sinners. There follows further faith for daily needs (the Lord's Prayer); the offering of ourselves, our souls and bodies; the prayer of thanksgiving, and the adoration of the Gloria.

The whole emphasis of the service is on God's movement towards man. Our movement towards God, the response of faith and thanksgiving and offering, is secondary and complementary. That is why in our reformed Prayer Book the "People's Offering" of bread and wine is omitted, as a ceremony which distracts from the emphasis that should fall on the all-important offering that God makes to us in the service, the offering of the benefits of the death and passion of ouraviour. As a ceremony omitted from the Prayer Book it cannot, of course, be introduced legally into the service without an alteration of the Prayer Book by lawful authority. Humans are always inclined to emphasize their offering to God rather than God's to them. For example, the Roman Mass is taken up with the offering being made to God. We are wise if we follow the Reformers in not making the provision of the bread and wine into a conspicuous ceremony.

The essence of petitional prayer is faith. The worshipper, in bringing his needs to God, in specific petition, full of faith that he will be heard, worships God, for he acknowledges by this action that God is a God of love Who cares and provides for His children. This is God's essential character. And it cannot be acknowledged by the worshipper in any other way, this omitted. Petition (though not selfish petition!) is the chief element in Christian prayer. Our Lord, when asked to teach His disciples to pray, gave them a prayer which consisted in nothing else than petition.

It is good to notice that the Anglican Congress at Minneapolis put its Reformation emphasis on personal faith first in its definition of worship. "In our worship we accept by faith God's gift of Himself to us. . . ."

Practical Christianity

BY THE REV. ERIC RUSSELL, M.A., B.D.

THE Christian is a responsible person. God addresses to him "words and commands which never can be addressed to anyone else, and which are quite without power and meaning to all who are not 'in Christ'" (*Christ our Sanctification*, D. Martyn Lloyd-Jones). The Lord has undoubtedly put a difference between the Christian and the non-Christian, as He put a difference between the Egyptians and Israel. (*Exodus xi. 7.*) The Christian is expected to be "a doer of the Word", to "go the second mile", to "turn the other cheek", to forgive "until seventy times seven".

In theological language "we are justified by faith alone, but not by faith that is alone" (*Commentary on St. James*, Alexander Ross, p. 55). A living faith manifests itself in good works. Someone has said, "We are justified before God by faith and we are justified before men by works". The world justifies the Christian by his life. Our Lord subscribed to this standard of judgment when He said, "By their fruits ye shall know them" (*St. Matt. vii. 20*). When the world sees Christ-likeness in the Christian it is attracted towards Christ; when it fails to see Him in His followers it is often repelled. "These Christians," Nietzsche wrote, "must shew me they are redeemed before I will believe in their Redeemer". Alan Stibbs sums up the New Testament emphasis on "Good Works" when he says, "It is in the performance of our duty to others that our ethics, so to speak, come out into the light and are most plainly seen of men. It is by our good works that we are called to let our light shine" (*The Whole Duty of Man*, A. M. Stibbs, p. 5). St. Paul underlines the teaching of the Master when he writes to the Ephesian Christians, "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast, for we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (*Eph. ii. 8-10*). Salvation is "not of works" but "unto good works". When, through His goodness and mercy, we are converted to God, we are not immediately translated to heaven, but we continue in the world to fulfil the purposes of God.

It is by good works that the presence and reality of a living faith are demonstrated. Electricity, for example, is not seen save through the mediums of light, heat and power. We go into a dark room and immediately the presence of electricity is demonstrated when we switch on the light, plug in the radiator, and turn on the radio. The world of nature supplies further illustrations of an important biblical truth. A tree is known by its fruit. The label, the gardener, the appearance of the tree may tell us that it is a Cox's Orange tree, but until we see the fruit we may not be convinced. The tree which produces leaves, when the Master expects to find fruit, gives Him no pleasure but merits His judgment. (*St. Matt. xxi. 19.*) The tree is perfected by its fruit. So, "faith bears within itself the seed which

will come to fruition in good works" (*The Churchman*, Dec. 1950, p. 222).

It has sometimes been said that if Christianity is not practical it is not Christianity. In this respect our Lord has left us an example to follow. His whole ministry was spent in being a neighbour to those in need. "He went about doing good" (*Acts x. 28*). Evangelicals in the Church, in particular, have sometimes been in danger of forgetting the practical side of the Christian faith while concentrating on its spiritual content. We have been so concerned to declare that the Gospel is spiritual that we have tended occasionally to neglect the social aspects of the faith, and demonstrate to the world that it is intensely practical. Faith and good works belong to each other, and what God hath joined together let no man put asunder.

If faith is the right sort it will reveal itself in right conduct. This principle is abundantly shown in both Old and New Testaments. Abel believed God and offered unto Him a more excellent sacrifice than Cain. (*Gen. iv. 4*.) Noah believed God and built an ark for himself and his family. (*Gen. vi. 22*.) By faith Abram, when he was called by God to leave his father's house, obeyed, and went out not knowing whither he went. (*Gen. xii. 1*.) By faith, Moses refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God. (*Ex. ii. 11*.) By faith the harlot Rahab perished not with them that believed not, when she received the spies with peace. (*Jos. vi. 22*.) When Andrew and Peter believed in Jesus they straightway left their nets and followed Him. (*St. Matt. iv. 22*.) When the Samaritan saw that he was healed of his leprosy he turned back and gave thanks to Jesus. (*St. Luke xvii. 16*.) Zacchæus received the gift of salvation and immediately offered to make restitution to any he had wronged. (*St. Luke xix. 8*.) When Paul of Tarsus was dramatically converted to Christ on the road to Damascus, straightway he asked, "Lord, what wilt Thou have me to do?" (*Acts ix. 6*.) Lydia opened her heart to the Lord and her home to the Apostles. (*Acts xvi. 14*.) The Macedonian Christians, having entered by faith into all the spiritual riches that are in Christ, shared their material benefits with their less fortunate brethren in Jerusalem. (*I Cor. viii. 2*.)

The teaching of the New Testament on this subject is perfectly clear. I am not saved by works but I am saved "unto good works". I have been born again by the Holy Spirit. I am a child of God. I am to grow up and go on to spiritual maturity. It was because the Corinthian Christians were still babes in Christ when they ought to have been working men which brought forth Paul's stinging rebuke of that Church. (*I Cor. iii. 1f*.) The new birth is not the end of the Christian life but only the beginning. I am not to remain a babe in Christ but to grow up into the fulness of the stature of Christ, unto a full-grown man. (*Eph. iv. 13*.) I am a baptized Christian. Therefore, I am to reckon myself "dead indeed unto sin, but alive unto God, through Jesus Christ our Lord" (*Rom. vi. 11*.) I am no more the servant of sin but the servant of God. I am "Under New Management". I have been bought with a price. I am Christ's. Therefore, I must become what I am; so must you.

It is significant that the New Testament describes the status of

Christians in terms of action. For instance, Peter writes, "As every man hath received the gift, even so minister the same one to another, as *good stewards* of the manifold grace of God" (*I Peter iv.* 10). Paul also lays emphasis upon the practical side of Christian living. "Study to shew thyself approved unto God, a *workman* that needeth not to be ashamed, rightly dividing the word of truth" (*II Tim. ii.* 15). In this same chapter he uses military, husbandry and athletic metaphors to describe the Christian life. "Thou therefore endure hardness as a *good soldier* of Jesus Christ" (*II Tim. ii.* 3). "If a man also *strives for masteries*, yet is he not crowned, except he strive lawfully" (*II Tim. ii.* 5). "The *husbandman* that laboureth must be first partaker of the fruits" (*II Tim. ii.* 6). "Now being made free from sin, and become *servants* of God, ye have your fruit unto holiness, and the end everlasting life" (*Rom. vi.* 22). Jude also in his short epistle presents an active description of the Christian life. "Ye, beloved, *building up* yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God" (*Jude* 20, 21). Stewards, workmen, athletes, husbandmen, servants, builders, such are some of the terms the Holy Spirit chose to describe the character of the members of the Christian Church in the New Testament; there are not a few in the Christian Church of the twentieth century who seem to think that God has called them into His vineyard just to eat grapes!

New Testament scholars, particularly C. H. Dodd, have drawn attention in recent years to the two "streams" of thought running through the Epistles. A distinction has been drawn between "Kerygma" and "Didache", that is, between the doctrinal and ethical sections in the Epistles. St. Paul, it has been pointed out, writes about some particular Christian doctrine, and then he says, "Therefore . . .," and then applies the doctrine to some aspect of Christian living. In his teaching method St. Paul followed faithfully in the steps of His Master, whose exhortations to godly living had their roots in the vital truths of Christian theology. *Romans xii.* 1f marks a division in the book. Chapters *i.* to *xi.* deal mainly with the doctrine of salvation from sin through the death of Christ. Theology is related to practical Christian living in the twelfth and following chapters which begin with the exhortation, "I beseech you, therefore, brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (*Rom. xii.* 1). The great Resurrection chapter in *I Corinthians* is rounded off with a practical exhortation to active Christian living. "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (*I Cor. xv.* 58). Again in *Ephesians i-iii.* the Apostle rejoices in the exaltation of the saints in Christ and draws his conclusion at the beginning of chapter *iv.* "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation where with ye are called." This scriptural truth has been well illustrated by Alan Stibbs. "Just as Queen Elizabeth, the Queen Mother, became 'royal' on the day in which she was joined in marriage to her royal husband, and has since so obviously learnt to act 'royally', so we become 'holy' in status on the day on which we became joined to

the Lord Jesus, and this puts upon us the obligation to behave ourselves 'holily', or 'as is fitting among saints' " (*Eph. v. 3*).

One is unable to write on the subject of justification by faith and good works without referring to the apparent contradictions in the teaching of St. Paul and St. James. The contradiction is not real, and both views may be reconciled if we recognize that the terminology and the situation are different in both cases. "Faith" in St. James stands for intellectual assent or head-belief, whereas "Faith" in St. Paul's epistles means trust in a person or heart-trust. "Works" in St. James means Christian love and deeds, while for St. Paul it means the commandments and the fulfilling of the Law of God. St. James rightly says, "not by faith only," because he is thinking of faith as head knowledge. No one would agree more with St. James on this point than the Apostle Paul. St. Paul says, "by faith" (Luther added "alone"); though not in the text of Scripture it is surely in keeping with the truth of Scripture) because he is thinking of that sort of faith which trusts in Jesus as the only Sinbearer and Saviour. St. James would heartily agree with St. Paul's theology. Each emphasizes the same spiritual truth from a different angle. Professor E. V. G. Tasker, commenting on St. James ii. 24 says, "While it is with that justifies, for James never denies this fundamental truth, with is never static. Faith is a practical response to the divine initiative. It is an answer to a heavenly call, and the call is always a call to obedience. Therefore obedience, expressing itself in action, is the inevitable and immediate issue of faith" (*The Epistle of James*, E. V. G. Tasker, p. 70). We conclude that St. Paul would say, "We are justified before God by faith". St. James would say, "We are justified before men by works". Both are stating a truth of God which Jesus taught.

What are the "good works" which God expects of His people? It is plain from the Scriptures that they are not done by keeping ecclesiastical or monastic ordinances. Quite definitely they are not good works to earn merit. They are not rules of life, vows, or penances. The "good works", which God delights to see, are motivated by love, and not because of any obligation or duty to discharge. "Faith worketh by love" (*Gal. v. 6*), and the love does all the good it can to do all it can. Such works as love, gratitude, obedience, forgiveness, loyalty, kindness, generosity, courtesy, patience, mercy, cheerfulness—these are well pleasing to God. So St. Paul writes to the Christians in Rome, "Be kindly affectioned one to another with brotherly love, in honour preferring one another, not slothful in business, fervent in spirit, serving the Lord, rejoicing in hope, patient in tribulation, continuing instant in prayer, distributing to the necessity of saints, open to hospitality" (*Rom. x. 10f.*). The Apostle writes to the Christians in Galatia in a similar strain, "By love serve one another, for all the law is fulfilled in one word, even in this: 'Thou shalt love thy neighbour as thyself'" (*Gal. v. 12f.*). And to the Christians in Thessalonica he writes, "Brethren, be not weary in well doing" (*I Thess. iii. 13*).

It was said of the Christians of the Early Church by their pagan contemporaries, "How they love one another". A description of that

love has been preserved in a letter written by Aristides to the Emperor Hadrian. "They love one another," he writes, "they do not refuse to help widows. They rescue the orphan from him who does him violence. He who has, gives ungrudgingly, to him who has not. If they see a stranger, they take him to their dwellings and rejoice over him as over a real brother; for they do not call themselves brothers after the flesh, but after the Spirit and in God."

Our Evangelical fathers stressed the importance of personal religion and devotion to God through Jesus Christ, but they were not indifferent to the social needs of their day as is sometimes suggested. True, they did not see the social problems of their time as large as we do to-day, but such spiritual giants as Wesley, Whitefield, Simeon Wilberforce, Shaftesbury, and Barnardo, to mention only a few, were the promoters of many lasting good works. Theirs was a "faith that worketh by love". "What Lecky describes as 'the new and vehement religious enthusiasm' issued in the Abolition of Slavery, the founding of the Church Missionary Society, the establishment of the British and Foreign Bible Society, the reform in factories, the establishment of Sunday Schools, the beginning of general education, prison reforms—to mention some of the outstanding results. As Dr. Overton well says, 'It was not only Evangelicals but Evangelicalism that abolished the slave trade. The doctrines these men held compelled them to do the work'" (*The Churchman*, Sept. 1950, p. 140).

Evangelicals to-day have entered into a goodly inheritance. Our privileges are immense, our responsibilities are great. Our work, if it is to be truly effective, must be both spiritual and social. Ours is a ministry which demands that we give ourselves continually to prayer and to the ministry of the Word, and to the serving of tables. Nothing less than this is required of us as Evangelical Churchmen. We offer our heartfelt thanks to God for our redemption in Christ in the words of the "General Thanksgiving", and pray that we may "shew forth Thy praise, not only with our lips, but in our lives; by giving up ourselves to Thy service". In the Collects after Easter and Trinity we ask for grace to "make us continually to be given to all good works" (17th Sunday after Trinity). The Article in our Book of Common Prayer, "Of Good Works," states theologically the teaching of Holy Writ. "Albeit that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, nor endure the severity of God's Judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit" (Article XII).

We rejoice in the scriptural doctrine of justification by faith. We know that Jesus Christ is our Saviour and that He has pardoned us and cleansed us from all our sins. There is therefore now no condemnation. Judgment has been passed on our sins and Another has paid the penalty of our transgressions. We are free; free to serve the Lord with a loving heart. One day we shall be called to give account of our stewardship. "As we have opportunity let us do good to all men, and especially unto them who are of the household of faith" (*Gal. vi. 10*).

Our Heavenly Intercessor

BY THE REV. EDWIN HIRST, M.A., A.R.C.M.

[N thinking of the life and mission of our Lord, we must not make the mistake of those whose vision is limited to Bethlehem as the beginning, and the Ascension Hill as the end. The New Testament has a wider view than this, both in the Gospels and in the Epistles.

For instance, the second Gospel opens with the words: "The beginning of the gospel of Jesus Christ, the Son of God". Those words are significant enough, when we realize what they imply. The Fourth Gospel, however, is even more distinct than the second. "In the beginning was the Word, and the Word was with God, and the Word was God." St. John takes us back to a point before the beginning of time. His statement means that "the Word", Whom he tells us became flesh as the Incarnate Christ, is the living expression of the mind of God. Although he uses a Greek term when he speaks of the Word, we know that he did not limit its use to that of Greek thought. What the Greek thinkers primarily had in mind, when they spoke of the Word, was the voice of reason. Moreover, they seem to have used it mainly in an abstract manner. Yet it was far different with the Fourth Evangelist. To him, the Word was no mere abstraction, but the living Word of God personified in Jesus Christ. He was the expression of the mind, the reason and the will of God within the confines of a human life. It is as Temple says: "From the outset we are to understand that the Word has its whole being within Deity, but that does not exhaust the being of Deity. Or, to put it from the other side, God is essentially self-revealing; but He is first of all a Self capable of being revealed."¹ So the Word Who was made flesh was the voice of God speaking to men and explaining the ways of God to them.

From this, we have to realize that the relationship of the Word with the Godhead inevitably involved the essential unity of the Word with the Father. The Evangelist makes this plain by saying that "the Word was with God, and the Word was God". The Evangelist also points out that the Word was the divine agent in creation. "All things were made by Him; and without Him was not anything made that had been made" (St. John i. 3). Consequently, this means that the world is God's world, and that in spite of sin it is still His world. So when we look at the life and mission of the Incarnate Lord, we have to see it in the background of the eternity of the self-revealing Godhead. Later in his Gospel, St. John reports our Lord as saying: "My Father worketh even until now, and I work" (v. 17). The Father was at work in creation, and He is still at work, upholding it. The Son was occupied as God's agent in creation, and He was busy in His world during the confines of His incarnate life. Moreover, His work still continues in heaven where He makes intercession for His people by appearing in God's presence for them. Of this work, the

¹ *Reading in St. John's Gospel*, p. 5.

Epistle to the Hebrews says that He "entered not into a holy place made with hands, like in pattern to the true ; but into heaven itself now to appear before the face of God for us " (ix. 24). This is a most vital work from our point of view, and we may consider it from several aspects. These are in its relation to His sacrifice offered on the Cross, His High-Priesthood, His session at God's right hand, and His intercession on our behalf in heaven.

THE SACRIFICE OF THE CROSS

In connection with Christ's sacrificial death on the Cross it will perhaps be well to confine ourselves to a consideration of some of His own words regarding it. We know that, at first, the disciples were stunned by the tragedy of the Crucifixion. Later, they understood it in the light of God's revelation of Himself in it and through it. St. Paul gives expression to this truth by saying that through Christ, "we have our redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace " (Eph. i. 7). The writer of "Hebrews" speaks in the same vein, saying that Christ "through His own blood, entered in once for all into the holy place, having obtained eternal redemption for us " (Heb. ix. 12).

Whilst Christ proclaimed the Kingdom of God, He knew that for Him it meant a spiritual reality, involving the fullest blessings of life. Entry into it demanded repentance, leading to forgiveness and the vision of God, as well as communion with Him, and eternal life. This being so, the whole subject of sin and its consequences had to be dealt with. It was for this purpose that He came to earth, and so we may be certain that when He first told the disciples of His approaching death He had already reached a definite conclusion regarding Himself and His mission. His deep ponderings on the fact of human need on account of sin, together with the infinity of God's love for fallen men seem to have led Him to see Himself as the Suffering Servant of Isaiah's prophecy, and to an interpretation of His own mission in the light of that prophecy. This matter had clearly occupied His solitary thoughts and silent meditations over a long period. Day by day, and month by month, the subject was ever in the forefront of His mind, so that at last, to Him its issues became crystal clear. This awareness is evident in His words : "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many " (St. Mark x. 45).

When Christ said that He had come to earth to give His life as a "ransom", we have the clue to the purpose of His incarnate life. Of course, the image of a ransom does not appeal to modern minds as it did to the first disciples. We are not familiar with it. They knew it only too well. Yet when prisoners of war are exchanged, as they have been in our own day, we have in the action, a kind of ransom which is paid. In the same way, we are not familiar with slavery as were the people of Christ's age. They would well know that ransoming was one of the means by which slaves gained their freedom. There was another aspect of ransoming under the faith of the Old Testament. With the Jews, the theory was that the first-born male of every household was liable to be a priest. Even so, those who were not of the

riestly tribe could be redeemed from the office back to the family. Our Lord was actually bought back to the family in this way, even as others could be bought back, or redeemed, by the payment of a price to the actual priesthood, which, as we know, belonged to a single tribe. Then again, under Jewish law, there were other ways of ransoming men and women who had sold themselves into slavery. In a similar way, when a person had been gored by an ox, the animal's owner was held responsible for the fatality, and he had to be redeemed from the vengeance of the dead person's family. It is as Dr. Dale says : " A ransom, when given for persons, rescued them from slavery or from death ; it averted divine judgments ; it cancelled the claims which deprived them of freedom, or the crime by which they had forfeited life ".¹ It was in this sense that Christ gave His life as a ransom for many. So ransoming is a triangular transaction. It involves the one to be ransomed, the giver of the ransom, and the one who accepts the ransom price.

Our Lord came to earth for us men and for our salvation ; so we see that we are those who need to be redeemed ; and sin, together with its penalty, death, is that from which we need to be saved. It is obvious that this was in Christ's mind when He spoke about giving His life as a ransom. Further, it is possible that when He spoke these words, Psalm xlix. was in His mind. " None of them can by any means redeem his brother, Nor give to God a ransom for him " (v. 7). Even so, it has to be remembered that the death which is sin's penalty is not physical death, but spiritual death. This is clear from our Lord's words, " What doth it profit a man, to gain the whole world, and forfeit his life ? For what should a man give in exchange for his life ? " (St. Mark viii. 36/37). It is terrible to contemplate spiritual death, and the only way in which we can be ransomed from it, is by the removal of its cause, which is sin. No man can ransom himself or his brother from this dread state ; but the Son of God came to do that which man could not do for himself. Christ is the Lamb of God Who takes away the sin of the world. This was the truth concerning Christ which John the Baptist proclaimed, and regarding this aspect of the Lord's mission, Temple says, " By bearing it He removes it ".² Moreover, of this reference to Christ as the Lamb of God, Dr. Lampe says : " It seems fairly clear that St. John is interpreting Christ's mission as the removal or carrying away of sin, and so as the fulfilment of what had been adumbrated in expiatory sacrifices ".³

Our Lord plainly pictured the primary purpose of His life as ransoming mankind from sin and death. However, it is well to notice that He always spoke of giving His life. It was not to be taken from Him. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again " (St. John x. 18). His death had to be His own voluntary act. If it had been necessary to take His life away from Him, that would have been a mark of slavery, not of greatness. Consequently, when He submitted

¹ *The Atonement*, p. 136.

² *Ut supra*, p. 24.

³ *Reconciliation in Christ*, p. 49.

His body to the implements of the Passion, and particularly to the nails of the cross, He did not endure it as a martyr, but as One Who willingly gave His life as a ransom for many.

When we consider the One to Whom the ransom was paid, we are confronted by various theories. Dr. Plummer says plainly that "the ransom is paid to God, into Whose hands the dying Messiah surrendered His life."¹ It was clearly in regard to the divine view of sin, and because of the great cost of the forgiveness which God wished to give men, that Christ looked on His life as an equivalent of the lives of the "many". Moreover, this "many" obviously means the same as the "all" of which St. Paul speaks. "There is one God, one mediator also between God and man, Himself man, Christ Jesus, Who gave Himself a ransom for all" (I Tim. ii. 6). So whilst it may be said that unforgiven sinners invoke God's just doom on themselves, we know that it was from this very thing that our Heavenly Father wished to save them and all mankind. To that end, He sent His Son to die for us, so it is the divine point of view in Christ's atonement which is of importance, rather than the human. So what we have to consider first is the effect, if we may so use the term, of Christ's death on the divine mind. Our Lord made His offering as man on man's behalf. This did not make God love mankind more than He did before Christ died, but it made the outflow of His love to man more free. Christ's death brought sin to its death, and that is what is implied in the idea of a ransom. Regarding this, we may well quote Temple again. "First, the Lamb of God is the victim Whom God provides, as He provided the ram in place of Isaac; and secondly this Lamb Himself beareth away the sin of the world. In the coming of Christ, God Himself is active; He not only accepts an offering made by man, but He provides (for indeed He Himself is) the offering and He Himself makes it."²

Another outstanding feature of Christ's death is its uniqueness. The New Testament speaks of it as an offering made "once for all" (Heb. x. 10) and we know that there is always something awe-inspiring about anything that is done "once for all". This phrase, "once for all," is a well-known expression used by the writer of "Hebrews" which J. B. Phillips translates as follows, "He is dispensing with the old order of sacrifices, and establishing a new order of obedience to the Will of God. And in that will we have been made holy by the single unique offering of the body of Christ" (Heb. x. 10). This means, as Bishop Westcott says, that "the sanctification of all believers is completed on the divine side".³ So we can say that when Christ died He fulfilled all that sacrifice had previously signified, and He did this just because He fulfilled its true meaning in both its Godward and manward aspects. Sacrifice, in its strict sense, was consummated in Him, so that kind of offering for sin was ended for ever because it had attained its desired end. That is why the writer of Hebrews could say, "Where remission of these is, there is no more offering for sin" (Heb. x. 18).

¹ *St. Matthew*, p. 280.

² *Ut supra*, p. 24.

³ *Hebrews*, p. 313.

THE HIGH-PRIESTHOOD

In His atonement for human sin, Christ is seen as God's way to man and man's way to God. Bishop Westcott reminds us that "the offering of Christ on the Cross was a High-priestly act, though Christ did not become 'High-priest after the order of Melchizedek', that is, royal High-priest, till after the Ascension". He also stresses the fact that He "is High-priest after a new and higher order".¹ As a result of all this, His High-priesthood stands out above all others on the ground that in His offering He was both priest and sacrifice. He had no offering to make for Himself before He could make an offering on behalf of His people, as was necessary in the case of the Aaronic High-priest. We also know that when the sacrifice on the Cross was completed, the Lord cried out in victory: "It is finished". He was then able to take up His High-priestly office in His exaltation when He entered into heaven itself through His own blood. He offered Himself, that "somewhat" which He had to offer, mentioned in Hebrews viii. 3. He presented to the Father the offering of a perfect obedience in a life of perfect sonship. He did this when, identified with His people and His people with Him, He entered into the heavenly sanctuary to begin His work as the High-priest of humanity.

Perhaps it will be well to look at some of the characteristics of Christ's High-priesthood, noting where it differs from that of the Aaronic line. First, it is a new priesthood. We know that by divine precession the priesthood of the Old Testament was vested in the tribe of Levi, and the High-priesthood in the line of Aaron. The writer of Hebrews recognizes this fact, saying, "It is evident that our Lord hath sprung out of Judah; as to which tribe Moses spake nothing concerning priests" (viii. 14). Yet even though the Levitical priesthood was of divine order, it pointed forward to a fulfilment of that which it had failed to realize. "If there had been a bringing to perfection" (Heb. vii. 11, Westcott's trans.) in the Levitical priesthood, there would have been no need for another priesthood. But the need was there; and this being so, the old order had to give place to the new. The new was a perfect priesthood which was based upon an order that was superior to that of either Levi or Aaron. Secondly, Christ's High-priesthood is indestructible. It cannot pass away because it is eternal. The priesthood of the Old Testament was subject to the conditions of succession and change. In contrast, Christ's High-priesthood rests upon His own inherent nature "after the power of an indissoluble life" (Heb. viii. 16). Because of this our Lord's High-priesthood rests upon a permanent foundation. The Father sealed it with His own oath, which stamps that to which it is applied with the element of eternity. "The Lord swore and will not repent Himself, Thou art a priest for ever" (Heb. vii. 21).

In this world of change and chance, men are able to experience the sense of security in Christ's unchanging High-priesthood, knowing that human reconciliation with God is secured for ever in the ever-railing efficacy of the Cross. Cranmer has stressed this fact: "Because Christ is a perpetual and everlasting priest, that by one oblation

¹ *Hebrews*, p. 197 and p. 164.

made a full sacrifice for sin for ever, therefore His priesthood neither needeth nor can pass to any other".¹ Thirdly, on the grounds of its permanence, our Lord's High-priesthood is absolute and unchangeable. It is His alone, and is not open to any rival claim. Neither is it liable to any invasion of its function. It is because of this fact that our Lord is able to save men unto the uttermost of their needs, being able to meet every want. Through Him, each human soul can reach up to the Father Himself. This is possible because our Lord ever lives with the loving desire to intercede for His own people. Consequently, such a unique High-priesthood perfect and absolute, subject to no rival claims, must mean that our Lord can have neither successor nor viceroy in His unique office. From its very nature it abides for ever, reaching out to us from eternity. In this connection it might be well to quote some vital words from Dr. Lampe's book : *Reconciliation in Christ*. "The reconciling work of Christ is 'finished' in that it is unique and all-sufficient ; but each Christian believer is brought within its scope so that by the sacramental sign he is made, as it were, contemporary across the passage of time, with the event itself, and enabled to share in Christ's dying-to-live" (p. 80).

THE SESSION

When we turn our thoughts to Christ's Ascension and His Session on God's right hand, we are painfully aware of the limitations which are ours in the spheres of thought and expression. We find ourselves using the terms of locality when we speak of heaven. Then in much the same way we realize that we are using anthropomorphic expressions when we speak of Christ as being seated at God's right hand. Even so, God visits the locality of earth and blesses it. He also gives His grace to men under the terms of time and space. So while we acknowledge our limitations we know that there is something truly helpful in thinking of heaven as God's throne, or as that spiritual sphere from which all His graces issue. No doubt Dr. Milligan was right when he said that "heaven is a state rather than a place". So when we speak of our Lord's Ascension into heaven "we have to think less of a transition from one locality than of a transition from one condition to another. A change of locality is indeed implied, but it need not be to a circumscribed habitation like that of earth ; it may be only to a boundless spiritual region above us and encompassing us on every side".² This conception is in line with Pauline thought when the Apostle speaks of "the heavenly places" (Eph. i. 3). Armitage Robinson has described this phrase as meaning "the heavenly sphere" which is "the sphere of spiritual activities : the immaterial region, the 'unseen universe' which lies behind the world of sense",³ and in which great forces are at work. Yet our Lord is enthroned over and above all these forces, and, as the Ascension Daily Collect directs us, we are able to pray that "we may also in heart and mind thither ascend, and with Him continually dwell". Perhaps

¹ *On the Lord's Supper* (P.S., p. 363).

² *The Ascension and Heavenly Priesthood of our Lord*, p. 25.

³ Milligan, p. 26.

⁴ *Ephesians*, p. 27.

A. J. Tait has given us the best guidance as to the meaning of "heaven" in his book, *The Heavenly Session of our Lord*. After examining the various ideas of heaven offered by Christian scholars throughout the ages, he concludes that "Heaven is no longer a distant kingdom whose boundaries are determined by space and the pathway to which lies in the region of the Intermediate State, but it is a spiritual kingdom the entrance into which lies open before men in this life, though the full enjoyment of its privileges and blessings is only attainable hereafter" (p. 221).

We are still under the same limitations of thought and expression which have already been mentioned, when we speak of Christ's Session at God's right hand. Yet the New Testament uses such terms to teach the truth of a great spiritual reality. It seems clear that the thought underlying Christ's Heavenly Session is that of a finished work, and this is particularly prominent in the Epistle to the Hebrews. That work, finished "once for all", has been accepted by the Father in its fulness. This fact was made plain by the Resurrection and Ascension. Moreover, when Christ returned to heaven, He took His rightful place, and is now "seated at God's right hand". As Westcott says, "His glorified humanity is the eternal pledge of the absolute efficacy of His accomplished work. He pleads, as older writers expressed the thought, by His presence on the Father's Throne. Meanwhile, men on earth in union with Him, enjoy continually through His blood what was before the privilege of one man on one day in the year."¹ Consequently, on the ground that Christ's offering is a complete, an accepted, a vindicated, and a perpetually effective work in its utter completeness, there can be no further sacrificial offering for sin. What is more, it can neither be extended, re-offered, nor re-presented to the Father. It stands effective for all time as the one unique and effective offering for the world's sin. This is stressed in another way when we recall that no priest is seated when at his sacred task. And in every instance where Christ's heavenly Session is mentioned in the New Testament, He is described as seated. It is true that He is pictured as standing to welcome the martyred Stephen, but no mediatorial or sacrificial work is hinted in this case. Then again, when the Seer of Patmos tells of the Lamb in the midst of the throne, it is still the sign of a finished work. Of this vision, A. J. Tait says: "It is a scene of triumph and victory. The marks of the sacrifice remain, but the sacrifice itself is over, and its purpose has been achieved."² Moreover, the Lamb is depicted as the object of worship on the part of the living creatures, and the elders, and the assembled angelic host. Any conception of continuous propitiation could be entirely alien to the spirit of the vision. The same truth is stressed when Christ is portrayed as entering into heaven, of which the Holy of Holies was the symbol, and in which there was no altar. The true picture of Christ's place in heaven is that of the Throne, where on the basis of His complete and ever-effective work as Redeemer, He is now the Source of all grace to those who truly believe in Him.

¹ *Hebrews*, p. 230.

² *Ut supra*, p. 24.

THE INTERCESSION

The writer of the Epistle to the Hebrews says that our great High priest "is able to save to the uttermost them that draw near to God through Him, seeing He ever liveth to make intercession for them" (Heb. vii. 25). The idea of intercession is prominent in this Epistle, and we know that one who intercedes for another appears as his representative. He does this because he either feels with him or for him in his plight. Christ is our Intercessor, and He is well fitted for this office, because He is perfect Man. He is also perfect God. So being seated at God's right hand, He is able to present us to the Father in Himself on the ground of His Eternal Sonship, and as our representative. In Him, God meets with us, and we with Him. However, the work of intercession does not mean that He is pleading our cause with One Who is ill disposed towards us and needs to be placated; or that He is requesting blessings for us from One Who is unwilling to bestow them. Even in His earthly life He made His requests to the Father, not as an inferior, nor yet as a suppliant, but as an equal. We see this in His High-priestly prayer, through which we notice two dominant themes. They are the personal out-pouring of the Son to the Father, and the intercession of the Priest for His people. In praying for His followers, and for those who should follow Him in the ages to come, He says, "I make request for them". Of this feature Temple says: "The word used of the Lord's prayer to His Father is that which suggests enquiry rather than petition, as though, not venturing to make request of the Father, He rather consults Him on their behalf".¹ Of this prayer, Bishop Moule says: "We hear in it the accent of a voice, speaking for us in the ears of supreme Holiness and Love, which is the Voice of One Whose place is not that of a suppliant before the throne but of its co-eternal Occupant".² Consequently, we cannot think of our Lord's intercessions in the terms of pleading speech. There is no demand for conversations, consultations, transactions, or influence between Christ and the Father, so as to keep God graciously disposed towards His creatures. We may be sure that the Father does not need to be reminded of the Son's self-offering for sin. The Ascended Lord still bears the imprints of His passion, and His presence at the Father's side in His own eternal glory, and in His glorified humanity, is His own effectual intercession. Moreover, Christ's sacrifice was planned in heaven, and so whatever Christ did the Father willed. We may thus rest assured that Christ's work on earth has its full efficacy in heaven, and that He is perpetually making it effective in still bringing men to the Father. Dr. Swete has said: "The intercession of the Ascended Christ is not a prayer, but a life. The New Testament does not represent Him as an *orante*, standing before the Father, and with outstretched arms, like the figure in the mosaics of the Catacombs, and with strong crying and tears, pleading our cause in the presence of a reluctant God; but as a throned Priest-King, asking what He will from a Father Who always hears and grants His request. Our Lord's life in heaven is His prayer."³ In much the

¹ *Ut supra*, p. 316.

² *The High Priestly Prayer*, p. 67.

³ *The Ascended Christ*, p. 95.

me vein we can quote Bishop Moule : " Scripture represents Him as interceding, not as a suppliant, but with the majesty of the accepted and glorified Son once slain. He does not stand before the Throne, but is seated on it." Then he goes on to say : " It is vain, of course, to ask how in detail He thus acts for us. The essence of the matter is His union with His people, and His perpetual Presence, in that union, with the Father, as the once slain Lamb."¹ From these considerations we are led to the conclusion reached by Dimock in his book, *Our One Priest on High*. " We disclaim for the sacerdotium of Christ any continuation or iteration of sacrifice or oblation. . . . To do otherwise would be to break up and destroy the perfection of the work on which His perfect sacerdotium rests for its very foundation. But we claim for the Priesthood of Christ all that the needs of sinful humanity can ask or desire from the past or the present " (p. 85).

When we have said all that we can about this important matter, we have to confess that what St. Paul said in another connexion is true of this : " For now we see in a mirror, darkly " (I Cor. xiii. 12). Set in it all, our Lord holds firmly His relation to humanity, as well as His oneness with the Father. We cannot know the fulness of His suffering, His High-priesthood, His Session, or His Intercession, while we are on this side of the grave. Even so, all of these are parts of our redemption, and of its results in our souls. We have experience of them through the indwelling of the Holy Spirit ; for they are of the certainties and blessings of the Gospel which He mediates to us from our Lord.

Book Reviews

A GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT AND OTHER EARLY CHRISTIAN LITERATURE.

Translated and edited by W. F. Arndt and F. W. Gingrich.
Cambridge University Press. pp. 909. 5 guineas.

The appearance of this splendid tome is an event of real importance for English students of New Testament Greek—indeed they should find it an occasion for jubilation, for it makes available yet another impressive instrument of scholarship, serving to make the language of the New Testament live again to-day in the light of its use and significance at the beginning of the Christian era. The basis of this great work is the Preuschen-Baur *Griechisch-deutsches Wörterbuch der Schriften des Neuen Testaments und der übrigen urchristlichen Literatur*, which Professors Arndt and Gingrich have translated, revised, and extended. Used in conjunction with Moulton and Milligan's *Vocabulary of the Greek Testament illustrated from the Papyri and other non-literary sources*, and J. H. Moulton's *Grammar of New Testament Greek*, plus less recent books of reference such as the Grimm-Thayer *Greek-English Lexicon of the New Testament* and Creme's *Biblico-Theological Lexicon of New Testament Greek*, not to mention a variety of other less bulky volumes like Deissmann's *Bible Studies* and Professor C. F. D. Moule's *Idiom Book of New Testament Greek*, no student can complain to-day that he is ill equipped for the understanding of the language in which the New Testament was written.

At the same time, however, it would be a mistake to imagine that the last word has been said on the language of the New Testament. Material for scholarly research is constantly accumulating, and the painstaking precision with which the different lines of evidence are being examined and collated by many scholars in different parts of the world makes it certain that as the years go by more and more light will be shed on the terminology of our Greek Testament. And who knows whether some unprecedented and exciting discovery, comparable to that of the Dead Sea Scrolls, which in itself would add greatly to our knowledge, may not suddenly be made? As Walter Bauer says in the conclusion of his Introduction: "No one need fear that the task is almost finished and that there are no more parallels to be found. One who gives himself to this task with any devotion at all cannot escape the feeling thus expressed: how great is the ocean, and how tiny the shell with which we dip!" Incidentally, the student should not overlook this Introduction, for it offers a considerable amount of detailed and valuable information, some of which is not included in the body of the Lexicon proper.

The day is now past when the language of the New Testament was regarded and explained as a sort of appendage, of doubtful worth, of classical Greek. The former, we are now beginning to understand, represents the language of the people in everyday life, as the latter being the medium of literary experts, scarcely did. Besides, words

phrases which it has not been possible to match in the literature of classical Greece are now being shown, as the evidence gathers, to have been part of the common linguistic coinage of the first century A.D. It would hardly be wise for any commentator to conjecture now that the remaining *hapax legomena* of biblical Greek were coined for the particular occasion by the writers who used them. To quote Bauer again, with reference to those words for which the literature of the Bible is (at present) the only witness: "The fact that the advances in our knowledge have freed one after another of these words from their isolation and demonstrated that they were part of the living language, forces upon us the conclusion that the great mass of biblical words for which we do not yet have secular evidence also belong to that language".

We are informed by the two translator-editors that "this dictionary in its English dress constitutes a gift of the Lutheran Church—Missouri Synod to the English-speaking world, presented in the hope that the work may assist in the interpretation and dissemination of the Divine Word which lives and abides for ever". That this hope will be fully realized there is no doubt, and its value will remain for many years to come. To those who have given this volume to us, Dr. Arndt (whose sudden death shortly after its publication earlier this year is regretted), Dr. Gingrich, and their Church, and to the publishers for the beautiful craftsmanship of their production, we are deeply grateful and much indebted.

PHILIP E. HUGHES.

BATTLE FOR THE MIND.

By William Sargant. Heinemann. pp. 236. 25/-.

Towards the end of this book the author describes it as "mere beachcombing". Whether this is false modesty or genuine appraisal, he does himself an injustice, for it is clearly a work of some significance. To those who have read previous writings by Dr. Sargant in medical journals it comes as no surprise. There is an immense quantity and diversity of material collected, analysed and synthesized, and some of it illustrated by photographs. He has set out to examine comparatively such varied psychological phenomena as the effects of battle incidents, the religious conversions of John Wesley's ministry, and political brain-washing, both ancient and modern. (There might well have been added other similar phenomena, such as the cures claimed at Lourdes, which may have more in common with these induced changes of belief than might be supposed on first examination.) These phenomena are discussed in the light of Pavlov's experiments with dogs. The criticism that "men are not dogs" is cogently answered in a chapter which is really the crux of the book. The sub-title is, provocatively, "a *physiology* of conversion and brain-washing". The reader is compelled, willy-nilly, to decide how far he will go with Dr. Sargant in his comparison between these experiments and the human phenomena which he maintains are reflected in them. The introduction has assurances that it is only the mechanism of the change of belief, and not the validity of the beliefs concerned, which are under investigation. But can the issue be shelved in this way? Do the phenomena compared really have the common denominator which Dr.

Sargant has found for them? Is the implantation of a falsehood to be compared with the adoption of belief, in the New Testament sense, in "the living God"? Or are the resemblances in fact only superficial, only phenomenal?

In any case, so far as Christianity is concerned, the author lumps together everything from the Jesuits to the snake-handling sects of the United States, and his conception of what should be taught as Christianity (p. 234) is, to say the least, nebulous. He avoids altogether the idea that belief carries a spiritual connotation, that is to say, that it implies the existence of objective spiritual realities in which, or to whom, belief is placed, and which themselves react upon the one who has come to believe in them. It is no mere mental assent, but a deliberate acceptance of another personality into a state of union with and control of, the believer. Conversion is only one half of the event, the manward side of it. The fact that it involves the mind and brain of the person concerned does not affect the reality of the unseen world of God that makes the other component, nor does the fact that the outward manifestations can to some extent be imitated and produced at the will of another by various technical manipulations. The great value of this book is that it draws attention to what has been often ignored, i.e., the role of mental activity in conversion and the ways of affecting and controlling this activity, and that is also what makes it an exceedingly interesting book.

A. P. WATERS

SCRIPTURE AND MYTH: AN EXAMINATION OF RUDOLF BULTMANN'S PLEA FOR DEMYTHOLOGIZATION.

By P. E. Hughes. Tyndale Press. pp. 36. 1/6 (*paper*).

In this essay, Dr. Hughes summarizes Bultmann's findings, criticizes them, their alleged dependence on science, and finally widens his survey to show that all knowledge must ultimately depend on the existence of God.

Past christological heresies have been due to a defective acquaintance with the New Testament teaching. Bultmann's knowledge cannot be gainsaid, yet he rejects Christ's pre-existence, Virgin Birth, sinless deity, His substitutionary death, resurrection, ascension, and return to future glory, the final judgment, existence of good and evil spirits, the personality of the Holy Spirit, the Trinity and much more, because these depend on miracle and the supernatural conflicts with contemporary science.

Jesus was a mere man who was born, lived and died like other men. God's arbitrary choice of this ordinary man through whom to reveal the way of redemption is, in Bultmann's view, the real *skandalon*—the stumbling-block which no one can avoid. Christ's incarnation and resurrection occur every time the Gospel is preached. Christ is of value only in the "now" of presentation. All becomes subject to the present and existential. The past has no value. There is no resurrection of the dead. The result is "a way without a future", and "a faith without hope". Bultmann knows this is *not* the New Testament doctrine.

Dr. Hughes proceeds to argue that Bultmann's scientific outlook, viz., that the Universe is a "closed" system brooking no inter-

erence from without, is outmoded. Modern scientific theory tends to view it as more "open" than ever. Science knows that the "higher" cannot intervene in the "lower". Has not man harnessed nature's forces for his own use? Further, whilst all things operate according to laws, these laws must be subject to control by some higher law, or chance would intervene and "reason and unreason" would be cor-relatives, which is impossible. The higher law or principle can, in reality, only be God. But science tends to look upon all knowledge as man discovered, and so worships the creature, not the Creator. This anthropocentrism, Hughes says, is the modern idolatry. God alone is the Source of all being and all knowledge. The logic of Bultmannism demands that he should take the last step by declaring God to be the ultimate myth which has to be eliminated.

With regard to these sections, whilst they may satisfy believers, it is certain that both scientists and philosophers could give strong counter-arguments. The pamphlet is certainly the most thorough-going criticism of Bultmann's theology one has read. It is excellent, concise and readable.

G. G. DAWSON.

IN DEBT TO CHRIST.

By Douglas Webster. Highway Press. pp. 160. 4/6.

THE MYSTERY OF THE CROSS.

By J. E. L. Oulton. S.C.M. Press. pp. 63. 3/6 (paper).

In Debt to Christ is said to be "an entirely new study of the Cross", a book for ordinary Christians—yet providing a good deal of suggestive material for clergy who are determined, like St. Paul, that their message must be "Jesus Christ and Him crucified". Mr. Webster admits that in this study he "cannot avoid theology", and does not want to. Yet perhaps its greatest value is in the realm of "applied" rather than "pure" theology. Your reviewer found most help in the chapter entitled "The Cross observed", with its careful study of the Seven Words, and in the last chapter, "The Cross proclaimed," which deals with the Church's Mission in the light of the Cross. "The Cross put us all in debt to Christ. The Christian mission is the Church attempting to discharge a part of that debt, which it is within its power to pay" (p. 135). He shows how there are "aspects of the life of the Church" which are a denial of the reconciliation achieved by the Cross—division, for instance, between fellow-Christians, between races, and between churches. Under the last heading we are challenged by sentences like this: "Suppose, for instance, all thinking about Christian reunion began with the Cross instead of with episcopacy, the course of the ecumenical movement might be very different". Here and there are sentences which one cannot but admire, viz., "There must have been an element of boredom in Calvary" (p. 126), or the quotation from Dr. Gossip "that a soul is saved not by one Cross but by two, Christ's and its own". But perhaps it is churlish to criticize when there is so much that goes deep and rings true.

The Mystery of the Cross, by the Regius Professor of Divinity in the University of Dublin, is a reprint of lectures delivered to the students of Lincoln Theological College in Passion Week, 1956. Like Mr.

Webster, but more specifically, Professor Oulton stresses the impossibility of providing any complete explanation of "the saving efficacy of the Cross". He suggests that "the idea of ransom" was common in an age when slavery was universal, and that "the theory of penal substitution" has become prominent in more modern times because "the scene shifted to the law-courts". But he fails to quote the many passages in which the New Testament itself speaks of Christ as our Redeemer and our Substitute. To this reviewer the most valuable chapter is that entitled "The appeal of the Cross". It is worth while to read this little book if only for the brief exposition in Mark viii. 35 on pages 48 and 49.

The language of the New Testament, indeed, goes further towards providing an explanation of the efficacy of the Cross than either of these writers seems prepared to admit.

FRANK HOUGHTON.

ROYAL PRIESTHOOD.

By T. F. Torrence. Oliver & Boyd. pp. 108. 9/- (paper).

This is a brave and very learned attempt to come to grips with the causes of ecclesiastical division, in so far as these are concerned with the ministry, and to suggest a way forward by which especially the Church of England and the Church of Scotland can become one. It ends with a powerful plea for the rediscovery of the essential diaconal, presbyteral and episcopal ministerial functions within and for the sake of the whole "royal priesthood" of those who have been baptized into the one body of Christ. And it insists on the essential need of recognizing that intercommunion is vital to the "mutual adaptation of our churches" (p. 105).

This concluding plea for urgent and immediate action to end the scandal of Christian disunity is supported by a previous argument which moves in a rarified theological atmosphere, in which at times your dilatory reviewer found it hard to breathe! The opening insistence upon the essential function of the priest being to open the way to that hinted ground of meaning, which is represented by the Holy of Holies or "oracle" in the Jerusalem Temple, is calculated to warm the heart of every genuine Evangelical. The emphasis throughout upon the Church as the body of Christ, though Professor Torrence enters a necessary caveat against the glib use of the phrase "the extension of the Incarnation," will be congenial to every hyphenated and un-hyphenated Catholic. And the stress upon Calvin's Institutes at the start of the discussion of the Corporate Episcopate will be as reassuring to Protestants as will be the author's authoritative marshalling of the scriptural evidence to all contemporary Biblical theologians.

There can be no doubt about the importance of Professor Torrence's insistence that there must be no by-passing of the Ascension and "going away" of Jesus Christ in order to exalt a continuity of the temporal succession of the Church to a position which renders it immune from the eschatological surprise, in which judgment not only will "begin", but also will be seen to "begin at the house of God". Whether the theological argument which is sustained from the evidence of the Old Testament, and from the Epistle to the Hebrews and the

Pauline and Johannine writings in the New Testament, will carry conviction in life as well as in logic, seems to me to be the fundamental query that must be put by the layman, and not only by him, to this work, as to so much other contemporary biblical theology.

Are we by-passing the Synoptic Gospels in order to walk by theological sight rather than face the sudden surprising and often scandalous surprises of the life of faith? If we are in any danger of so doing, this sustained theological essay is just the spur we need not to allow this theological terminology to lull us into the false security of a proven case or to drive us into a disregard for all deep thinking because of its involved argument, but to penetrate behind the interpretation, whether of Torrence, Calvin, Aquinas, Paul or John, to Him to Whom they all bear witness, but for Whom not one of them, and all of them together, can be any sort of substitute.

J. E. FISON.

ZEKIEL.

By H. L. Ellison. *Paternoster Press.* pp. 144. 10/6.

This is a book which excites rather than satisfies. Throughout, the reader is conscious of making contact with an acute and original thinker of the Old Testament, but the book is not big enough to give adequate expression to the author's ideas and interpretations. Originally a series of contributions to *The Bible Student*, the book betrays the "space-consciousness" which besets the writer of articles. The author confesses to having omitted an index "partly to keep the price down". It is a major loss to conservative scholarship that the opportunity was not taken to write the really full book which the theme demands and of which the author is so obviously capable.

Mr. Ellison sets out to cover the whole of Ezekiel on a selective basis : giving fuller treatment where the obscurity of the text demands it, and touching lightly the parts where the meaning needs no elucidation. He has made few if any mistakes in his allocation of passages into these two categories. Some parts deserve special commendation : the discussion of Prophecy and Apocalyptic (pp. 102ff) ; Israel and the Church (pp. 129f) ; the location of Ezekiel's prophetic activity (pp. 140ff) ; the purpose of the "foreign oracles" (pp. 99ff). One could mention other places and draw up whole lists of individual verses helpfully treated, but, apart from the section on Prophecy and Apocalyptic, nowhere does one feel that the author allowed himself room for the topic.

The most unsatisfactory section deals with cc38-48. Too much time is spent poking fun at the more alarming statements of Scofield, so that the author's own approach receives only general statement, and there is a lack of that positive exposition which adorns the rest of the book.

An unusual and very delightful "dedication" predisposes the reader towards a book which, useful as it is, could have been so much more so.

J. A. MOTYER.

THE LIVELY ORACLES.

By Ernest Marshall Howse. *Allen & Unwin.* pp. 224. 20/-.

How do you bring the prophets to life in classroom or pulpit? You picture Hosea, "young, idealistic, sensitive to beauty as an Æolian

harp to a breath of wind, passionately in love with a young girl Gome of bewitching physical loveliness ". You then focus on the babies and mother's gay little outings to the Bethel Fair, and quote Oscar Wilde: " The worst of having a romance is that it leaves you so unromantic: By-passing " streams of turgid poetry ", you chalk up love as the supreme element in the character of God, and hurriedly conclude the sermon.

Quaint as we may find this Winnipeg preacher's bulldozing manner, he has certainly managed to make the Old Testament books live. He has drawn the façade of passing empires admirably, and related the message of each writer to the problems of his day. He fairly sends the prophet's clarion call reverberating from the pulpit. " What do the Lord require of thee? " He prints the answer in full three times in two pages.

Unfortunately, like many forceful preachers, he is ruthless in his prejudices. " Zechariah " is dismissed in half a page; but Ecclesiastes, " the considered reflection of a mellow cynic," so fascinates him that quotations simply stream from his pen. " Everything in Proverbs," he asserts bluntly, " is tested by whether it pays or not " and " Esther is a strange book, morally on a low plane, pervaded and besmirched by the spirit of hate and revenge ".

In fairness to the writer it should be stated that he is piecing together the commonly accepted conclusions of research scholars; the sermons are not intended to add a jot or tittle to Biblical scholarship. The responsibility for their bulldozing liberalism lies therefore partly on other shoulders. Even so, the author's radical approach detracts from the oracular nature of the documents he is expounding. He cannot have it both ways: if " the religious value of Chronicles is low and its historical value is not high ", a few ancient 4th century B.C. records it contains will hardly redeem it. The writer has made the oracles more lively than authoritative.

D. H. TONGUE

THE BOOK OF REVELATION.

By J. B. Phillips. Geoffrey Bles. pp. 55. 9/6.

In the final volume of his new translation of the New Testament Mr. Phillips enables us to do what no Englishman, perhaps, has been able to do since the Authorized Version was first issued, in what was then the common tongue of the people. He gives us the chance to read the Book of Revelation as a book, and not in devotional prophetic snippets. Even Moffat's, which with all its faults is a very readable version of most of the New Testament, drops into garbled imitation of the A.V. when it reaches Revelation. Of all the books of the Bible, Revelation in the A.V. is the most difficult to read right through at a sitting. The pressure of strange imageries and the difficulty of understanding its message, as Word of God, forces the reader to pause after a chapter or two. Now he can read it from cover to cover—and what an impact it has!

Secondly, the meaning of the words themselves is clearer. Not that the words necessarily make up a sequence of thought which we can easily understand, but Mr. Phillip's version takes the modern reader a long way forward. In the earlier chapters the overriding impression

emerging is of the Risen Christ, actively concerned in the work of His Church, revealing to them their weaknesses and declaring that judgment will not pass them by. In the later chapters the massive imagery of the visions is displayed effectively, though perhaps we cannot in this material age ever hope fully to understand the message God has given in this book. One criticism might be offered of the translation : to call " the Beast " the " Animal " is to rob it of all the terror and loathsomeness of the original. " Beast " is not archaic and it is hard to see why Mr. Phillips, who has such a knack of hitting off the contemporary word closest in meaning to the original, should not have used it.

J. C. POLLOCK.

SECOND THOUGHTS ON THE DEAD SEA SCROLLS.

By F. F. Bruce. Paternoster Press. pp. 144. 10/6.

Since 1950 a spate of books on the Scrolls has poured from the Press, mostly concerned with propounding breath-taking new theories on the origin of Christianity. By contrast, Prof. Bruce's approach to the Scrolls is patient and methodical. The pace is much slower, the theories are analysed far more carefully, and the conclusions inspire confidence.

The author agrees with the majority of scholars (H. H. Rowley excepted) that the Kitti'im are the Romans rather than the Seleucids, and that the Habakkuk Commentary must be dated shortly before 63 B.C. He respects palæographical evidence, and Dr. S. Birnbaum in particular, when dating the copying of the Scrolls, and favours c.150 B.C. for Isaiah A, and c. 75 B.C. for the Manual. He thinks the Sect, whom he tentatively identifies with Josephus' marrying Essenes, occupied Khirbet Qumran from second century B.C. to 68 A.D., except for the interval 37-4 B.C., which they spent at Damascus.

Documents some 1,000 years older than any Hebrew MSS formerly known, are naturally an immense aid in studying the Old Testament text. They prove all three versions, the Massoretic, the LXX and the Samaritan, to be founded on very ancient Hebrew texts. So when Qumran supports strongly a non-Massoretic version, Bruce is sometimes prepared to amend the traditional text : e.g. Isaiah xxi. 8, " Upon a watchtower " ; Isaiah liii. 11, add " Light " with LXX; Isaiah xl. 12, " Waters of the sea ". But in general he feels the discoveries have greatly enhanced our respect for the Massoretic Text.

E. Wilson's view that Qumran rather than Nazareth is the cradle of Christianity causes Bruce serious concern. If the theory is based on the supposition that the Teacher of Righteousness claimed to be a Messiah we must reject it ; there is no evidence for such a claim, even though his followers expected their Teacher's resurrection. The Baptist may have had contact with Qumran during his career, as Luke i. 80 implies, and Josephus' account of his baptismal teaching demands ; but Jesus differed from Qumran on fundamental issues like asceticism and the Sabbath, and was obliged to repudiate certain aspects of the Covenanters' religion in achieving His Messianic destiny.

Bruce is so eminently fair and restrained ; he so courteously acquits scholars like Dupont-Sommer and J. Allegro of unworthy motives ; he so convincingly identifies the Wicked Priest with Alexander Jan-

næus, without stigmatizing Rowley ; that one longs to see his sweet reasonableness applied to yet more Qumran enigmas. Are marrying Essenes more ascetic than Jesus ? Do the Scrolls portray the Essenes in several different stages of their history ? Did Jesus spend all His early life in Galilee ? Did His early baptismal work in Judæa (John iv. 1) follow an Essene pattern ? What about the Manual's doctrine of Justification ? We mark his promise that these Second Thoughts are certainly not Last Thoughts ; and we hope he will shortly be in a position to clear up many more mysteries than that of the rumoured ridden eleventh cave !

D. H. TONGUE

STUDIES IN EPHESIANS.

Edited by F. L. Cross. Mowbray. pp. 121. 12/6.

Here are eight lectures on this Epistle delivered in Oxford at the third Theology and Ministry Convention in July 1955. The case for Pauline authorship is stated by J. N. Sanders and that against by Prof. D. E. Nineham ; E. K. Lee deals with the theme of Unity D. E. H. Whiteley with Christology, S. F. B. Bedale with the Theology of the Church, C. P. M. Jones with the Calling of the Gentiles, the Bishop of Leicester with the Pauline Catechesis, and S. M. Gibbard with the Christian Mystery—by which it turns out that he means the Lord's Supper. "But," someone will object, "Ephesians does not refer to the Lord's Supper ; the 'mystery' expounded in this Epistle is quite a different thing". True, and Gibbard knows it ; but we can forgive his irrelevance when his paper is so interesting. It starts with a review of the eucharistic teaching of Dom Odo Casel, a pioneer of the liturgical movement in the Church of Rome, and ends with suggestions for the enrichment of sacramental life in the Church of England, such as adding a reading from the Old Testament to the Epistle and Gospel and adhering conscientiously to the rubrical requirement of a sermon at each celebration. Evangelicals will welcome this, though they will not agree with all that Gibbard says.

Of the other essays, Bedale's convincing elucidation of the descriptions of the Church as Christ's body and bride seemed to the present reviewer to be the most valuable. All the authors are thoroughly well-informed and up-to-date in their scholarship, and all the essays contain some good things ; but some are rather slight and desultory. The book as a whole is scrappy ; perhaps that is inevitable in a symposium of this sort.

J. I. PACKER

ELEVEN LOURDES MIRACLES.

By D. J. West. Duckworth. pp. 134. 15/-.

When Dr. West speaks in the last paragraph of this book of "the unpleasantness of expressing harsh views about the judgment of colleagues of greater standing and experience in the profession", those who have read to the end will know that he means every word of it. At the suggestion of the Parapsychology Foundation he has examined the records of the eleven cases which have been claimed as miraculous cures at Lourdes since 1937. One of the reasons for choosing these recent cases was that it was reasonable to hope that, as medical cases their histories would be better documented than many previous ones

in any investigation of this kind there are two necessary stages which must be gone through if the truth is to be arrived at, and because of the world-wide publicity which the shrine at Lourdes has received it is highly desirable that some attempt should be made to arrive at the truth. First, the facts must be established as far as possible, that is to say, the events must be described in terms of what is known about the functioning of the body and mind in health and disease, in "phenomenal" language. Then, if there is, so to speak, a *prima facie* case for supposing that there has been a frank and unmistakable change for the better in the patient's condition, it is a question of deciding whether this is attributable to any medical treatment which they may have been having, or whether it may be truly called a miracle, using the word in a strict and even theological sense, and not simply to mean a striking cure.

Most of the book is taken up with a careful and dispassionate critique of the available information about the patients with respect to whom the cures, i.e., miracles, are claimed. Dr. West's thesis rests really upon the assertion that there is nothing in these cases which is not easily explicable on the basis of our knowledge of the natural history of disease, especially in the unmarried women who make the bulk of them. That being so, there is really no need to consider further the question of causation. His argument, stated with all humility and reasonableness, is unanswerable, and his suggestions that the medical opinions have been made to fit in with the requirements for a miracle, though disturbing, are difficult to deny. It is to the author's credit that he goes further than simply destructive criticism and ends by enquiring as to how the undoubted, if entirely natural, happenings at Lourdes can be investigated. If they were, there might be a real contribution to our knowledge of psychosomatic medicine. This excellent book should be a healthy corrective to some of the more exotic ideas on the subject of healing which are abroad to-day, for it is still often necessary to break down before we can do any building up.

A. P. WATERSON.

THE SECRET OF HAPPINESS.

By Billy Graham. *The World's Work*. pp. 166. 10/6.

The Secret of Happiness may be regarded as a sequel to the author's earlier publication, *Peace with God*, which in its British Empire edition has already exceeded a total of 100,000 copies : and it is to be hoped that this book will reach an equal, if not a greater public, for it contains a message which is sadly needed in this distraught age.

It consists of ten chapters, eight of which are based on the Beatitudes. The Author writes, for example, of Happiness through Poverty, Happiness through Mourning, Happiness through Hunger and Thirst, and so on. In his Preface he says, "If by happiness we mean serenity, contentment, peace, joy and soul-satisfaction, then Jesus was supremely happy. He didn't have to have an outside stimulus. . . . He had learned a secret that allowed Him to live above the circumstances of life and fear of the future. He gave it to us in the Beatitudes."

It would be a mistake to describe the work as a Commentary :

rather is it an attempt—not without success—to apply the message of the Beatitudes to modern conditions. It is well produced and very readable : the pages are not too closely printed, and are well spaced with only a few Biblical references at the foot of each page. But it would be interesting to know the source of the apposite quotations from other quarters : these might have been given in an Appendix, in order to avoid a multiplicity of footnotes, which often is disturbing.

There are many striking sentences which arrest the reader, and will remain with him. A few examples may be given. "The vertical relationship must always precede the horizontal." "All Christians believe in God, but many Christians have little time for God." "Many of us are Christians in certain areas of our lives." "We cannot manufacture the fruit (of the Spirit) in our own cannery."

Certain words and phrases tend to grate on sophisticated English minds : but these may surely be forgiven as there are doubtless those on the other side of the Atlantic to whom such terminology will appeal. What, for instance, is a "juke-box", or a "buzz-saw", or a "pulp magazine"? words which are certainly foreign to us. But, after all is said and done, these are but trifles.

E. HAYWARD

HEIRS TOGETHER.

By W. Melville Capper and H. Morgan Williams. I.V.F. pp. 144. 4/- (paper).

It is not surprising that 46,000 copies of this little volume have been sold in eight years, for it deals with a subject of vital concern to all human beings, and shows how sex can be controlled, enjoyed and employed to the glory of God. There is a careful marshalling of medical and psychological data, much of which has already been published in other books, but all of which comes with renewed emphasis and persuasion from authors who have established for themselves a reputation which gives them an undoubted right to speak with authority and conviction. The addition of a chapter by Mrs. Dorothy Watts is a distinct gain, too, over previous editions.

The scope of the work is not unlike that of many similar treatises. Friendship and love, courtship and love-making, marriage and singleness, discipline and disorder, are reviewed in a wise, firm, sane and human manner ; warnings are explicit but not overdone, success is painted in colours bright but not garish, disappointment is dealt with sympathetically but not sloppily. The medical guidance again is balanced and helpful, straightforward and unsensational.

But what cheers the heart more than anything is the unmistakable spiritual message which runs through the book. Not only Christian marriage, but the Christian life in any circumstances, is clearly set forth. The necessity for the new birth is plainly stated, as well as the way of victory over all forms of temptation, in the daily submission on the part of the Christian to the love and obedience of Christ. In 136 pages there is something for everybody, and we would echo the sentiments of the Foreword : "We are grateful to them for writing this book, and we confidently, and reverently, wish it God-speed. May it accomplish that which He doth please, and prosper in the thing where to He hath sent it."

D. K. DEAN

A YEAR WITH THE BIBLE.

By John Marsh. S.C.M. Press. pp. 190. 15/-.

The structure of this compilation by the Principal of Mansfield College is simple. He has selected 366 readings from the Bible, of lengths varying from a few verses to several chapters : and to each he has given a title, and added an explanatory or expository note. He follows, more or less, the Biblical order, except for his closing section which consists of a series of passages of praise and thanksgiving. The whole book is in nine "parts", entitled "The Way of Understanding", "The Way of Redemption," and so on.

Dr. Marsh has a profound veneration for the Holy Scriptures, coupled with a devoutly critical approach : many of his comments are extremely illuminating, though he is not always successful in his attempts to draw present-day parallels, and some of his notes are too heavily interlarded with marks of exclamation as he tries to produce some rather slick apophthegms.

The anthology is not related to the Christian Year, so that the course of readings can be begun at any time : but its value to the reader depends largely on unbroken regularity ; and the student should take plenty of time both to study the selected passages and to consider the appended note.

We believe that the book will be helpful both in creating a better understanding of the Bible considered as a whole, and in relating its devotional and ethical lessons to personal and social life. It is beautifully (though expensively) produced, but proof-reading has been somewhat carelessly done.

D. F. HORSEFIELD.

SOME THOUGHTS ON FAITH HEALING.

Edited by Vincent Edmunds and C. G. Scorer. Tyndale Press. pp. 60. 2/6 (paper).

This excellent booklet is the product of a group of Christian doctors. It comes opportunely when many clergy are greatly taken up with Faith Healing, and will serve as a sober corrective to extravagant claims and misplaced enthusiasms. The discussion is temperate and comprehensive. The evidence from Scripture, early Church history and Medicine is all examined dispassionately, and reference made to the spate of modern books on the subject. The general conclusion is that the gift of healing, given largely as a sign in apostolic times, has been withdrawn. All healing is, of course, divine. God is the author of penicillin as well as of peace. He uses His own appointed means; the natural resistance and restorative properties of the body, together with modern medical knowledge. It is not that He cannot, but that He does not intervene miraculously in answer to prayer, or anointing, or the laying on of hands.

The distinction between organic and functional disease is drawn, and it is seen that many "cures" are really the psychotherapeutic relief of functional states, equally relieved by the doctor as the spiritual healer. St. Paul was not healed, despite earnest prayer ; Trophimus was left sick, and Timothy advised to take wine.

There is a short section on the history of healing, and the special

characteristics of our Lord's miracles. The B.M.A. report on Divine Healing is quoted, together with some interesting information on Lourdes. Theological weight is given in conclusion, by a summary of Professor Warfield's book on miracles. As a doctor, I thoroughly recommend this booklet.

S. H. GOULD.

BEGIN TO LIVE.

By Helen Rose. Cedar Books. World's Work. pp. 96.
2/6 (paper).

PEACE OF MIND.

By Joshua Loth Liebman. Cedar Books. World's Work. pp. 184.
3/6 (paper).

It is difficult to be objective about *Begin to Live*, because it is so very American that English Christians will feel immediately that it is too naïve, too humanistic, and too unchristological to be of much use to them. The author is a consultant on Human Relations and Child Guidance, and starts her book with the exuberant optimism of the nice, healthy American tourist. "The purpose of this book is to help its readers achieve greater happiness. Everyone can be happier than he is. This book tells how we can develop a dynamic personality. . . . Suggestion is the keynote, and psychology is the lodestone, and the best sort of success story is the ultimate goal.

Her formula for success is simple (p. 60): "Gain the insight to see yourself clearly, . . . and then let the power of suggestion change you. There is nothing in the world that can defeat this combination of dynamic psychology and suggestion. It gives one such power. It is interesting reading, because it gives a very clear picture of the kindly, liberal humanism, cushioned from the realities of real life which is part of American thinking to-day, against which the clear teaching of evangelical doctrine must needs be put in a dogmatic way to counter this vague and delightful humanism.

Whereas *Begin to Live* is a slightly glib, facile, optimistic "God's-in-His-Heaven, All's-right-with-the-world" book, *Peace of Mind* is strong meat, and the result of much intellectual anguish on the part of Joshua Loth Liebman, Rabbi of Temple Israel, Boston, and clearly a thinker and personality of power in American Judaism. His main prescription for peace of mind is compounded of ideas taken from Jewish ethics, various normal psychiatric treatments, and a good deal of the suggestion-treatment and "know-yourself" outlook that pervades *Begin to Live*.

The Christian reader will find much to enlighten him concerning modern liberal Jewish thought in an obviously American world, and he will be interested to notice similarities between extreme English Protestant "modernism", and this modernistic counterpart in Jewish thinking.

In discussing "Psycho-analysis and the Confessional" Dr. Liebman says, "Atonement, rather than growth, is the aim of the religious confessional, whereas psychotherapy does not require that you feel sorry for your sins so long as you *outgrow* them" (p. 34). This is the doctrinal basis of the practical teaching of the book, which ends with

phrases such as "Religion, *guided* by psychology. . . ." Finally there is a restatement of humanistic religion in its simplest and baldest form. Dr. Liebman produces a new decalogue beginning "Thou shalt not be afraid of thy hidden impulses", etc., which takes one back to St. Paul's plaintive cry, "But even unto this day, when Moses is read, the vail is upon their heart" (II Cor. iii. 15).

M. A. P. WOOD.

THE GOSPEL OF JOHN (2 vols).

By William Barclay. Saint Andrew's Press. pp. 268 and 338. 6/- each.

THE LETTERS TO THE CORINTHIANS.

By William Barclay. Saint Andrew's Press. pp. 296. 12/6.

No one can dip without profit into any of this series of volumes by the Rev. William Barclay under the general heading, "The Daily Study Bible". In the particular volumes under review Mr. Barclay shows again the true spiritual insight which we have learned to expect of him. Like the scribe "instructed unto the kingdom of heaven" he brings forth out of his treasure "things new and old". Sometimes one wonders whether the comments are not a little too discursive for their purpose. There are times when the actual reading of Holy Scripture is confined to only a few verses, and the comments on them continue for several days. Are they in danger of becoming a very helpful *commentary* rather than daily readings? The two pages on the "thorn in the flesh" (II Corinthians xii) are a case in point.

To "The Gospel of John" a valuable introduction is provided. While some of us may still believe that the son of Zebedee was its author, Mr. Barclay builds up systematically and convincingly the evidence for his view that while the apostle John is "the beloved disciple", the Gospel may be regarded in part as the production of the Church, with John the Elder as its penman. It is disappointing to find that, while holding reverently to the truth of Christ's Deity, and convinced of the fact of His Resurrection, Mr. Barclay seems more inclined, in these later volumes, to question the miraculous character of our Lord's mighty acts. He doubts, for instance, whether Jesus "literally multiplied loaves and fishes". His "two explanations" of this miracle seem painfully far-fetched. And the four possible "explanations" suggesting that the resurrection of Lazarus was not a historical fact are far less credible than the miracle itself. If, as he tells us, "it does not really matter whether or not Jesus literally raised a corpse to life in A.D. 30," can the simple reader accept Mr. Barclay's further statement that "it matters intensely that Jesus is the Resurrection and the Life for every man who is dead in sin and dead to God in A.D. 1955"? Must not our confidence in the whole record, and in the veracity of the recorder, be seriously shaken?

FRANK HOUGHTON.

AN ANALYSIS OF THE GOSPEL OF MARK.

By Harold St. John. Pickering & Inglis. pp. 173. 5/-.

This study of St. Mark's Gospel is made on original lines. The preliminary analysis divides the subject matter into eight divisions, with appropriate headings, and occupies four pages. Then follows an

introduction which is in itself a mine of information. It passes in review every aspect of approach to the Gospel. Much is written about the authorship and the author, about the characteristics which mark out this Gospel from the others, and about innumerable points which are made clear to the advantage of the reader.

Later the Gospel is printed in one hundred paragraphs of varying length, each followed by exposition and explanatory comments. It is far more than an analysis, and will be found a very helpful handbook to the experienced teacher, as well as to the reader who may not be a trained theologian. The style is clear and simple. It is encouraging to have this aid to the study of the Scriptures from the standpoint of one who is a convinced believer and who has made more than a superficial survey of the sacred scene.

H. DROWN

NOTES ON BOOKS RECEIVED

Working Together : Malaya, by H. A. Wittenbach (*Highway Press*, 2/-) is the fourth in a series which provides much information in small compass. In the first part the country and its recent history forms the background for clear notes concerning missionary advance and the formation of the Malayan Christian Council. The second part shows how Christians are working together in various spheres: in the new villages, against social evils, among youth and in theological training, and through visual aids and literature. This little book is invaluable for those (and they should be many) concerned with this vital land, so soon to be independent.

Background to the New Testament, by Harry Hollinson (*Perry Colour Books*, 2/6). By means of brief letter-press and excellent coloured pictures a number of useful facts about the life and history of Palestine and of the Jews in Bible times are brought together to help day and Sunday school teachers. The pictures are accurate and attractive, and the little book will be popular with children also. Its only fault is its brevity.

Fundamentalism, by C. M. Chavasse (*S.P.C.K.*, 1/-). In this little booklet the Bishop of Rochester publishes his sermon of the Islington Conference, 1956, in which he drew a careful distinction between authoritative Biblical teaching and preaching such as that of Billy Graham and the Evangelicals, and the "crude conception of literalism."

An Account of Archbishop James Usher, 1581-1656, by N. D. Emerson (*obtainable at A.P.C.K., Dublin and Belfast*, 2/-) is a pamphlet describing Usher's life and teaching. It is written with commendable scholarship and will provide a useful introduction to the great Irish Protestant apologist. It should be of particular value in Ireland.

And Unto Smyrna . . ., by S. W. H. Bird (*James Clarke*, 6/-) is a most interesting account of the Christian Church in one city of the Levant, by its present chaplain. Starting with St. John he traces the story through the persecutions to the days of Christianity in Asia Minor, and on to the Ottoman conquest and the start of the western trading communities. The book takes the reader right up to the present, and stresses the contribution of the Church in modern Turkey.

Suetonius : The Twelve Cæsars, translated by Robert Graves (*Penguin Classics*, 3/6). Mr. Graves' translation enables the modern reader to enjoy the extraordinary story of the Cæsars, from Julius to Domitian. The book is, of course, a useful background to Early Church History. Penguin Classics are splendid value—but if only the print could be bigger. . . .

Can a Young Man trust his God ? by Arthur Gook (*Pickering & Inglis*, 2/6) tells of remarkable providences in the life and ministry of Mr. Gook, when he was an evangelist in Iceland. Any one of these stories will strengthen faith, and they are told without adornment or exaggeration. The theme is that God provides and guides those who are fully committed to Him, in the smallest details of life.

Editorial

THE leading article, Bishop Stephen Neill's C.M.S. sermon, is of compelling importance, for with the pattern of international affairs steadily changing it is vital that intelligent Christians should be aware of the issues facing the Church in the world to-day.

Some recent pronouncements may provide background reading. One is Sir Kenneth Grubb's Burge Memorial Lecture for 1957, *Co-existence and the Conditions of Peace*.¹ Sir Kenneth describes coexistence as "not so much a quality which nations ought to strive for, as a condition of affairs which they must accept", and points out that though it may contribute to peace it "does nothing to secure justice". Moreover, "there is a terrible lie in the soul of coexistence, namely that it almost seems to sanctify evil and condone the effects of tyranny". From this shrewd assessment of the uneasy equilibrium in which the world is at present hovering, Sir Kenneth goes on to seek a positive answer.

He offers, as a goal, the concept of "peaceful partnership", and suggests steps which we may take towards its attainment. One is to work for the abatement of fear. Sir Kenneth avoids easy, airy pacifist arguments and admits limited war ("the limiting of war implies a strong international police force") as a possibility we must accept, since universal and just peace is not at present attainable. He urges progressive disarmament, though total disarmament is far in the future. By encouraging the meeting of peoples, and stressing the importance of peoples rather than states, and particularly by urging the ending of international abuse—"neither the nations nor the peoples can readily understand one another if the tone of the press, radio and film is constantly abusive whenever a grievance, real or imaginary, against a neighbouring state is aired"—Sir Kenneth Grubb believes that peaceful partnership will be brought nearer.

More especially, "there must be a serious attempt to recover, re-state and proclaim anew the principles of a common international ethos, Christian in its inspiration and source". And this where his argument, admirable as it is, fades away. For so long as the troubles of the world spring primarily from the Communist bloc, all talk of Christian ethos is entirely unilateral. It will not even chip the walls of the Kremlin. Something more positive is required.

Dr. George Macleod, in his recent Moderatorial Address, now published as a pamphlet,² offers a more practical suggestion. In his inimitable, racy and yet deeply sincere way he sums up the need as fusion or Fission: "One Church or there will be no Church . . . one world or there will be no world". Fresh from his visit to South East Asia he sees that there will be little progress, either in world peace or (and the two closely interlock) in the expansion of Christianity, unless the Church of the West moves quicker about Church Union and nuclear weapons". As for the latter, Dr. Macleod hints that personally he advocates banning nuclear weapons and stopping all tests; every

¹ *Coexistence and the Conditions of Peace*, by Sir Kenneth Grubb, S.C.M. Press, pp. 24, 2/- paper.

² *Bombs and Bishops*, by the Rt. Rev. George F. Macleod, Iona Community Publishing Dept., pp. 23, 1/- paper.

Christian, closely watching the London Disarmament Conference, will sympathize with this total view, even if a *caveat* must be entered, and will certainly agree in the absurdity of dismissing all protest against the tests as Communist inspired. But there is much danger in urging suspension of tests or the banning of the bomb by the West unless there is change of heart at Moscow.

Where Dr. Macleod is practical is in his emphasis on Church Union. Wisely, he lifts the discussion from the limited sphere of Church of Scotland union with Church of England, to the whole scope of the drawing together, the re-membering, of the Body of Christ.

Yet here again, stirring pronouncements, however much they mould the climate of opinion, leave the problem almost untapped. Church Union—as contrasted with loose federation, or platitudes by delegates—will only come by the bringing together of the Body, member by member, by successive acts of Union which will indeed be acts of faith. And all the while there is danger that we may be too late. That by accident or design the Communist bloc will plunge us into a third world war. Are we, then, to sit back in despair?

At heart the problem is theological. And the surest way forward is for each of us individually, and thus later, collectively, to deepen our theological foundations. In this context a recent paper by Alan Stibbs should be widely circulated and pondered. *God Became Man*¹ discusses very adequately the concept about which, more perhaps than any other, we need right thinking. A right understanding of the Godhead of Christ brings a healthy theological outlook, and excludes hazy optimism about man and a softening down of the stark truth of the need of Redemption by the Blood of the Cross.

Mr. Stibbs emphasizes that “the distinctive truth of Christianity concerns the Person and work of Jesus Christ. Christians believe that Jesus is God Himself become Man . . . to save mankind.” His monograph, with its frank discussion of how and why Jesus became Man, will help us to “accept with no compromising qualifications the full Deity of Jesus, and acknowledge without evasive speculation the atoning purpose and the finished character of His sacrificial death.”

Kenotic theories have certainly done much damage. It should not be forgotten that theology greatly influences the lives of nations. German liberalism in the nineteenth century is now generally accepted as at least one of the causes of Hitler. Moreover, we owe much of our present international problem to President Roosevelt’s optimistic insistence that if Stalin was treated as a gentleman (almost, in Roosevelt’s sense of the term, as a Christian) he would become one. Roosevelt was a child of his age, conditioned more than he knew by the optimistic theological climate.

As Roosevelt, so we, who in our lesser ways are entrusted with leadership in parishes or other ministries. The value of that leadership depends on the clarity of our thought as much as on our courage, determination and faith. Do not, therefore, let us divorce our thinking about coexistence, or about fusion and fission, from right thinking about the needs of men, and of God’s provision for that need.

¹ *God Became Man*, by Alan M. Stibbs, Tyndale Press, pp. 36, 1/6 paper.

The Unfinished Task

BY THE RT. REV. S. C. NEILL, D.D.¹

THE Church has at all times found it difficult to avoid the danger of settling down. It was so with the people of God under the old Covenant. It is so under the new dispensation.

This is the theme of the speech of Stephen in the Acts of the Apostles. The Jews believed themselves to have reached finality with the temple and the law. Stephen shows, remorselessly and point by point, that revelation has always been given in connection with pilgrimage, usually to a reluctant and resisting people. The temple itself was only an after-thought, and, if rightly understood, would have been seen as itself calling the people to a new stage of pilgrimage. In calling Israel out from the old and accustomed, Jesus was no traitor, but one who stood in the direct line of revelation, as it had always been communicated by His great predecessors.

The same theme is worked out in greater detail in the Epistle to the Hebrews. We cannot tell exactly what was the situation of the first readers of this letter. But it seems that they had supposed that the new Gospel brought by Jesus was something that could be held within the safe and well-established framework of the Jewish faith. The writer must tenderly but earnestly make it plain to them that it is not so. The call of Jesus is always to the new and the untried. Hence the emphasis throughout the epistle on obedience, on Abraham the great example, who went out not knowing whither he went, and in the end obtained the promises, but only as a reward for his faithfulness in pilgrimage. To like obedience we are all called; and this must always mean going out to Jesus without the camp, bearing His reproach.

This is not to say that real events do not happen in history, that there are no real stages in pilgrimage. The deliverance from Egypt was one such stage; it made a mob of slaves into a nation. The entrance into Canaan was another; it gave that nation a home. The error lies always in thinking that the stage that we have reached is the last, and that we have come to our rest.

If Israel had wisely reflected on its situation in Canaan, it could hardly have failed to understand that it was still in a state of pilgrimage, and very far from having reached its rest.

In the first place, it was situated amidst, and was destined to become the plaything of, immense powers outside the covenant of Jehovah: Assyria, Egypt, Egypt, Assyria. Such powers are moved by their own inner dynamic, very different from that of revelation, and apparently much more rapid in its operation. The people of God are played upon by the fluctuating strength and weakness of these peoples, and its outward destinies are determined by decisions it has itself had no hand in making.

Secondly, although Canaan is now the land of the chosen people,

¹ The Annual Sermon of the Church Missionary Society, preached on April 8th, 1957, in the Temple Church, London, E.C.4.

they are far from being its only inhabitants. Even when first possession has been taken, there are still the Philistines and the Sidonians on the borders, not to mention the children of the East, and the unassimilated remnant of older peoples in the midst. The chosen people has to fight hard for its own political integrity. It has to fight still harder for the integrity of its vocation as the people of God. The austere and all-demanding worship of Jehovah has to maintain a unequal struggle against the pleasant and alluring mysteries of the Baals, the givers of corn and wine and oil.

Even within itself the chosen people was not wholly at rest, and inner tensions were used to give it a deeper understanding of the revelation of God. Those of us who learned our theology a generation ago were brought up on the sharp antithesis of prophet and priest. One of the great gains of Old Testament study in recent years has been the realization that that antithesis was never very complete. Prophets prophesied at some of the ancient shrines of the people; priesthood and prophecy were united at least in the persons of Ezekiel and Jeremiah. And yet there are different approaches. There is a divergence between the type of mind that gladly rests on the ancient and the known, that can present its credentials in the form of descent from one of the chosen and consecrated families, and that rugged independence that can offer no credential except its own otherwise unauthenticated "Thus saith the Lord".

All these three types of tension can be illustrated continuously in the history also of the people of the new covenant.

The Church amid hostile forces

The Church has always lived surrounded by great imperial forces which have moved in their own courses without regard to what the Church was thinking. Looking back, we think and speak of certain periods as periods in which the Church was at peace. But I suspect that very few ages have presented themselves under this guise to those who lived through them. If we disregard for the moment the northmen and the Tartars, dreadfully destructive invaders in their days, we cannot forget the threat from the Muslim world under which the whole of Christendom lived for a thousand years. A contemporary historian has rightly pointed out that in the sixteenth century the Emperor was bound to be far more concerned about the plans of the Turks than about the doings of his own Protestant and insubordinate subjects; and it is the fact that humanly speaking the Reformation was saved by the tricky willingness of the French king to form an alliance with the Muslims against the other great Christian power of the West.

What strikes one, reading the history of those long years, is the almost total failure on each side to enter into relations of anything but deadly hostility with the other. There were, of course, the great exceptions; but so little desire to understand, to respect consciences, to learn to live together even if agreement could not be reached. The bitter hatreds generated by the Crusades lie behind some of the perplexities that beset us in the present year of grace.

All this hardly needs explanation to us who have to learn to live in

Christendom threatened as it has not been threatened for a thousand years. The alien powers move in their courses ; it is they who seem to have the initiative, and not the Church, or the nations which still in a measure claim the name of Christian. Of Communism so much has been written and spoken that we are a little weary of the subject. It is more recently that we have come to understand the part played in our world to-day by the renewal of the ancient religions of the East. The missionary expectation of a hundred years ago that under the combined influence of the Gospel and of western culture these religions would fold up and disappear has not been fulfilled. Hinduism, Buddhism and Islam have all taken on a new lease of life. All, in combination with the new nationalism, are playing a leading part in the formation of the lives of the new Asian nations. All have made acquaintance with the Gospel, have borrowed some elements from it, have rejected some, and now claim in express terms to be superior to it. It would be a grave mistake to imagine that, because these faiths often display themselves in alliance with nationalism, they are merely sacral forms of national pride and enthusiasm. They are that, but they are something more ; they are systems in which millions of men believe that they find a rich and satisfying inner life. Here I may cite some words written recently by one of the wisest of our Anglican bishops, Bishop Norman Binsted, of the Philippines :

“ The driving impulse behind these strivings is none other than the Spirit of God. I dare to believe that God is fanning afresh the spark of religious interest implanted in human hearts at creation, and that it is evidence of a new opportunity God is giving the Christian world to proclaim the Gospel.”

It is essential that the Church should not repeat to-day the mistake made in the period of the Crusades. We must guard against speaking too often of hostile forces, threats to Christendom, and so on. In one sense we are justified in doing so ; the Cross claims an exclusive allegiance, and where the word of the Cross is heard, no other word can have place. But the Church cannot understand its task in the world of the nations to-day unless it is prepared to substitute for the psychology of aggression or of self-defence the psychology of interested inquiry and sympathy.

How much do we know of these other systems of thought, and of the real sources of their spiritual hold on the minds of men to-day ? Of Communism we know a good deal. Many Christian scholars have devoted themselves to the dreary task of reading Marx and Lenin and Stalin, and have made available for us the outlines of that now outworn and self-contradictory system. There is no Christian answer to Communism, in the sense of plain question and plain answer ; but at least we can begin to see some of the things that the Church ought to have done in the past, and some of the things that we ought to be doing to-day. But do we know as much of these other systems, and how they really exist and are lived to-day ? I doubt it. Great Christian scholars in the nineteenth century elucidated for us the classical forms of the great faiths. But where are their successors ? It can almost be said that a wide knowledge of the classical literature of these faiths is

a handicap, when it comes to wrestling with present-day experience amorphous as to a large extent it is. What do contemporary Buddhists read? How do they say their prayers? What is it that gives that essentially unreligious system its religious hold on the minds of men, and has apparently brought about to-day a great renewal of missionary zeal? I wonder whether we really know. I cannot imagine any more urgent and exciting part of the unfinished task of the Church to-day than the effort to penetrate the mind of these great religions in their contemporary form, and to make known to the Christian world what is certainly there waiting to be known.

Christianity and the world of thought

We turn to the continuing existence of non-Christian zones within the Christian world. Almost all the nations of the so-called Christian West were rather rapidly and superficially converted. It may be doubted whether, especially in rural areas, that conversion ever went down to the roots of being and thinking. However that may be, it is certain that all over the western world in our time, large sections of the population have escaped altogether from the sphere of Christian influence. It is not my intention to establish a comparison between our worthy fellow-citizens who do not come to Church and the Hivites and the Jebusites of the Old Testament. I am thinking at the moment of the related but far graver problem that so many areas of thought have escaped from the sphere of Christian categories and Christian relatedness.

Seventy years ago our minds would immediately have turned to the alleged conflict between religion and physical science. In these quieter days, when we are so much more restrained than our uninhibited Victorian grand-parents, we tend to forget the extreme virulence of the assault launched by Victorian science on religion of every kind, and to wonder whether the Christian apologists of those days were not unduly alarmed. They were not. But times have changed. With a better delimitation of frontiers, with the admirable efforts of a number of distinguished Christian theologians to understand what the physical scientists are talking about, with a rather greater humility on the part of the scientists, who now see that the things they know something about are very much fewer than the things they know nothing about, we seem almost to be approaching that relationship of mutual illumination, which should be the natural relationship between two distinct domains of truth.

We may congratulate ourselves that so many of our most eminent historians are convinced Christians, and that some of them have paid attention to elucidating the relationship between History and Christianity.

It is when we turn to what is to-day in some ways the most important field of study of all that the picture becomes gravely dark. The modern science of economics is scarcely a century old. Several of the great pioneers in that field were earnest Christians. William Cunningham was not only the first scientific historian of English Industry and Commerce; he was also the maintainer of a somewhat pugilistic and highly orthodox Christian faith. Professor Marshall, though not

himself a Christian, lived in that bland Victorian afternoon, when it was supposed that Christian virtues and principles could survive without their roots in Christian dogma. To him, economics was eminently one of the moral sciences. This century has changed all that. To-day very few are the Christians who venture on to the Himalayan heights of modern economics. As a result, I can only echo the words of a distinguished Christian economist, who wrote recently that "the various themes which have almost become a matter of Anglican orthodoxy, are based on a deep-seated ignorance of economic history and analysis. . . . The tradition of present-day writers has been built up in a series of writings where ignorance of economic theory and institutions is only matched by the arrogance of the denunciation of, and contempt for, those who have this knowledge. . . . Where nonsense takes the place of sense, and parades itself in the garb of knowledge, some sort of protest is required" (D. L. Munby, in *Theology*, March, 1957, p. 92). Where knowledge is lacking, we tend to take refuge in mythology; the Christian mythology of economics is one of the most remarkable products of our century.

This reference is far from being out of place in the Annual Sermon of a missionary society. As *The Times* correctly reminded us in the last week in March, in all the Asian and African countries there is something that presents itself as even more urgent and insurgent than nationalism, and that is economic planning. It may be thought that some of these nations, like the Churches, have their own peculiar economic mythologies. What is certain is that Christians in all these countries are caught up in these processes of rapid development; it is their business to remain sober while others are intoxicated with the new wine of independence. How can they do this unless they have accurate knowledge and understanding of economic principles to guide them? To what extent are the Christian thinkers of the West equipped to supply them with the help and guidance that they so sorely need?

We spoke of the creative tensions in Israel, through which progress in revelation came about. But such progress is possible only if there is a genuine tension—only if the priests's lips keep knowledge, so that they can seek the law at his mouth; only if the prophet is like the scribe instructed unto the kingdom of heaven, who brings forth from his treasures things new and old. We may be thankful that in the Anglican Churches party strife is much less odious and much less futile than it was two or three generations ago. But it remains true that within the Church there will always be different apprehensions of Christian truth, and that knowledge is enriched when these remain in a genuinely fruitful tension with one another.

We may note in the Evangelical tradition certain similarities to the prophetic tradition in Israel. For just about a century, from the 1730s till the death of Charles Simeon in 1836, evangelical preaching, with its insistence on the reality of revelation, on the direct confrontation between God and the sinner, on the witness of the Holy Spirit in the heart of the believer, on the obligation to holiness and witness resting on every Christian, was the prophetic voice of England. Then the situation changed; and for just on a century the evangelical voice, with a few notable exceptions, seemed to be speaking not in the

tones of the coming age but in the accents of fifty years ago. For this there were various reasons ; but one among them was unquestionably the neglect of sound learning in favour of good works. Some years ago I was planning a course of lectures on the makers of modern English religion. I had to include a Roman Catholic and a Unitarian.—I could not find a single Evangelical name that demanded inclusion in my list.

We may be thankful that in our time things have changed again. Just in the last quarter of a century evangelical writers have begun to take their proper place in the ranks of scholars. It is still true that for illumination on the Old Testament we have to look mainly to the Baptists ; and for light on large stretches of our own religious history to two eminent Roman Catholic scholars. What we have so far seen of evangelical production, on the highest levels of scholarship is hardly more than an introduction full of promise. There is still much land to be possessed, still a task not merely unfinished but hardly begun.

This, once again, is no irrelevance in a missionary sermon. We are all, I trust, agreed that theological training is the highest priority of all in the service that the older Churches can render to the younger. What kind of Christian understanding are the students in these many seminaries going to acquire ? What are they going to pass on in their preaching ? If we take seriously the inheritance of the great evangelical fathers, we shall see that devotion to sound learning is the indispensable hyphen between a living faith in Christ and good works done in His name.

The calling to pioneer evangelism

We have not yet exhausted our parallel between the ancient people of God and the situation of the Church to-day. From the earliest times it had been borne in on Israel that its vocation was not for itself but for others. In times of national pride and self-sufficiency this was often forgotten ; but it came back, as the ancient sagas of the patriarchs were re-written, and as the second Isaiah rose to the height of spiritual understanding that make him incomparable even in the glorious literature of the Old Testament. Yet even at its highest the vision of Israel fell short of the fulness of what God had in store for His people. The centre is still Jerusalem. " And many people shall go and say, Come ye, and let us go up to the mountain of the Lord to the house of the God of Jacob . . . for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." " Yea, many peoples and strong nations shall come to seek the Lord of hosts in Jerusalem, and to entreat the favour of the Lord." The moment the resurrection is past, the movement changes—not now towards Jerusalem, but out from Jerusalem to the uttermost parts of the earth. When we go to the furthest shore and to the remotest forest, we go to meet One who is already there before us to make us welcome when we come.

The first generation of Christians caught the sense of this outward movement, and began to put it into effect. But the initial impulse was gradually lost, and the whole panorama of Church History up to

the present day can be summed up under the rubric "Disobedient Churches and an unfinished task". It is the melancholy fact that there are more people in the world to-day who have never heard the name of Jesus Christ than there were on the day of Pentecost. It could not be right either to rely too much on statistical methods of reckoning, or to overlook the wonderful blessing that has been accorded to the skimpy efforts of the Churches to turn themselves into missionary Churches. But, if we take a serious view of Church History and of the world situation, we are bound to recognize that the present situation is this—not that the evangelization of the world has been accomplished, but that we have to-day reached the stage at which for the first time the evangelization of the world could be seriously taken in hand.

It is for this reason particularly tragic that the message of Whitby, 1947, has fallen on deaf ears in almost every part of the Church. That Conference affirmed that the primary need of the hour was the setting up of pioneer Christian work in every area of the world in which the Gospel has not yet been preached. This was no utterance of cheerful optimism in the reaction after the end of the second world war. It was a carefully weighed and responsible judgment. The statement did not say that it was the duty of the *Western* Churches to establish such pioneer work everywhere. The Conference was very well aware of the dangers looming up on every side, and saw clearly that in many areas only the Christian of national origin could hope to be an acceptable evangelist. Having recognized this, it laid the duty solidly on the shoulders of all the Churches together, in the partnership of obedience.

There has been no sign that this concept has dominated our missionary thinking, as it should have done, over the last ten years. There have been certain improvements in methods of consultation, some small extensions, usually by the so-called faith missions, into areas hitherto unreached. There has been no sign whatever of any attempt really to think strategically of the situation as a whole, really to consider how the resources of the Churches could best be deployed in face of the changing needs and opportunities of the present hour.

One who speaks in such terms is always in danger of being accused of thinking in the categories of fifty years ago, and of living on a revival of nineteenth century optimism. I do not believe that it is a question of optimism or pessimism. I believe that it is a question of a certain theological apprehension of the Gospel. Speaking last year to a fine group of young Americans who have become interested in missionary questions, I said to them, "The trouble is that you do not really believe in salvation and damnation". They agreed that this was probably true. You cannot really believe in one without believing in the other. Perhaps the anæmia of much of our missionary effort and of our appeals to the Churches is traceable back to this theological source. Universalism is the most fashionable heresy of the day. We must admit that it can quote one or two passages of the New Testament in its support; and we shall gladly admit that the wisdom of God is far beyond our imagining, that He may have ways of bringing His erring children home of which we know nothing. This

does not alter the fact that the Gospels always take the view that decisions taken in time have consequences in eternity. Man is presented with a Yes and with a No ; and all eternity depends on the choice that he makes. There are many dark areas in this doctrine, and many from which our minds gladly turn away. We must avoid the dogmatism into which perhaps our fathers were rather too ready to fall. But it is hard to avoid the impression that, as many Christians view the problem to-day, it really does not matter very much whether the Gospel is preached to the many millions of the non-Christians or not. After all, there are so many of them, and they are far away, and God can presumably take care of them. We shall not begin to get fire into our missionary talking, we shall not begin to put fire into our Churches, until we recover the sense that it matters very much indeed. We are agreed that we cannot resuscitate the lost slogan, "The Evangelization of the World in this Generation". Who will find for us the words in which to convey to this generation of young people what those words meant seventy and sixty years ago ?

To be possessed by a sense of the urgency of the missionary cause does not necessarily lead to absorption in febrile and restless activity. There have, of course, been many examples of missionary effort entered into without due thought and planning ; they have usually led to nothing, and God has not been glorified in them. We do not find any such restlessness in the life of our Lord Himself ; on the contrary, what is impressed on the Gospels, sometimes to the perplexity of interpreters, is the strictness of the limits that He imposed upon Himself, His determination to accomplish His mission first to the house of Israel. St. Paul's rapid changes of plan to meet the needs of varying situations did occasionally expose him to the charge of levity, a charge indignantly repudiated ; but in his life too, we see for the most part the quiet and steady development of a strategic plan. But all throughout there is a sense of earnestness and urgency ; there are things that must be done, and there is no time to waste. There is a seriousness which is natural and inseparable part of the Gospel.

Perhaps this seriousness has something to do with the fact that the Gospel does take time so seriously. There are *kairoi*, times and seasons that God has marked out ; and, if we miss the *kairos*, it will never come again, though no *kairos* is the last, until the last and final winding up of all things. To preach the Gospel is always a serious thing. What is it that God would have said in this unrepeatable instant of His time ? This may be the very last time that I shall have the opportunity to preach the Gospel. This may be the very last time that you, my hearers, have the opportunity to hear the word spoken. It is true that we should always speak as dying men to dying men. This does not mean that we should call in emotion to strengthen our otherwise feeble speech. It does mean that we should attempt to recover the seriousness of the Gospel, and to carry out our daily task in the spirit of Him who was willing to walk to-day and to-morrow and the third day, and to go steadfastly up to Jerusalem to accomplish that mission that had been given into His hands by the Father.

Reunion at Home and Abroad

BY THE RT. REV. T. G. STUART SMITH, M.A.¹

"That they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me" (St. John xvii. 21).

WHATEVER view may be taken of the historical value of the Fourth Gospel, these words may be taken as an indication of the will of Jesus Christ for His Church. They carry two implications. First, the purpose of the existence of the Church is to convince the world that Jesus is the Saviour sent by God. The Church is by its very nature a missionary body. Wherever the Church or any part of it ceases to be concerned with its mission, it ceases to be the Church in any true sense. Secondly, the mission of the Church to the world is to be carried out through its unity. There may be need for special organizations within the Church to select, train and send out missionaries and afterwards to maintain them with its material resources and uphold them with its prayers. The Church's mission is focussed in its missionaries and its missionary organization. But, if the mission is to be effective, the Church's whole life must have a missionary outlook.

A very great missionary leader in the Indian Church, the late Bishop Azariah, used to say that, while non-Christians might pay attention to the preaching of missionaries who came from outside, what influenced them most was the life of the local Christians. I am sure that this is true and that what the non-Christians look particularly for is whether the members of the local church are one. The words of the text imply that this was the intention of Jesus. "That they may all be one . . . that the world may believe." There was to be a deep and divine unity between the members of the Church. This actually happened when in the one Body men of different races, different temperaments, different levels of wealth, culture and education were drawn together. But, as the Church spread out in the world, the maintenance of its unity became more difficult, and the Church has too often presented a spectacle of division rather than of unity. Yet, wherever the Church has been concerned about its mission to the world, the recovery of its unity has been a matter of the greatest importance. The expansion of the Church during the last century and a half has brought the question of the Church's unity into special prominence. Missionaries have found that the entry of educated non-Christians into the Church is greatly hindered if the local church manifests division in any form. If its mission is to succeed, the Church must demonstrate how personal antipathies and rivalries can be overcome. It must show how problems of race and colour are being solved and how personal relationships in all spheres are being improved. But, if the Church is to be a reconciling force in different spheres, the Church must show that it is one. A divided Church is terribly handi-

A sermon preached before the University of Cambridge, May 19th, 1957.

capped in carrying to the world a Gospel of reconciliation. This has been felt all the more acutely where the Church has to work in an environment of non-Christian religions. It has led to a considerable degree of co-operation between the separated Christian bodies ; to the establishment in many countries of National Christian Councils and more recently to the creation of a World Council of Churches. But the more seriously the different branches of the Church have taken their missionary responsibility, the more clearly they have seen that co-operation is not enough. If the world is to believe that Jesus Christ is the Saviour sent by God, it must be able to see His Spirit drawing His followers together. The unity contemplated in our Lord's prayer for His Church is deeper than any visible, organic union, but it is difficult to believe that it could mean less than that.

In many countries to-day it is the race problem which challenges the unity of the Church and indeed this problem constitutes the greatest threat to the peace of the world. But in this country the race problem is not at present acute. The witness of the Church is rather hindered by our unhappy divisions into different denominations.

Yet it is in other parts of the world that more progress has been made towards Christian unity. There have been conversations, negotiations and schemes of union in several parts of Asia and Africa. These schemes have reached various stages, but only in South India has union actually taken place. It began there early in this century when Presbyterian and Congregational Churches together formed what was called the South India United Church. In 1919 a joint conference of ministers of that Church with some Anglican ministers on the subject of evangelism, resulted in a strong conviction that their respective Churches should unite. Official negotiations followed in which the Methodists later joined. The negotiations were often difficult and sometimes came to a standstill. But they were always carried on in an atmosphere of prayer and always faith and charity triumphed in the end. After twenty-eight years, at a great service in Madras the union was inaugurated and the three Churches, hitherto separated, were declared to be one, the Church of South India. This was the first reunion between episcopal and non-episcopal Churches and has naturally received much publicity. It was my privilege to be deeply involved in this union as one of its first ministers, charged with the responsibility of trying to make it effective in one of the dioceses. For, although the Church was united in name, it *had still* to be united in its life. That process has been going on and has now advanced to such an extent that there can be no question of going back. In the story of the first ten years of the life of the Church of South India there is much which gives great encouragement, and the doubts which were felt in many quarters in 1947 have since been very largely dispelled. Difficulties there have been, particularly in two or three areas. But the difficulties are gradually being overcome and it is remarkable that there have been so few.

I have now for personal reasons left the Church of South India and I am the incumbent of a parish in the Church of England. Within the area of that parish there are three flourishing congregations which are not in communion with the Church of England. After an experience

of life in a united Church in India to be thus confronted with disunion in England was a shattering experience. I am convinced that nothing would do more to strengthen the witness of the Church in this country than a reunion of Christian bodies which are now separated, even if that union at first has to be on a limited scale.

It is a matter for great thankfulness that the sin of Christian divisions and the harm which they do are increasingly realized ; that real interest is shown in movements for reunion in other parts of the world ; and that in Britain conversations are taking place between the Church of England and certain other denominations and that in one case already these have resulted in the publication of an unanimous report of singular interest. We must also thankfully acknowledge that there are many places where the relations between the different denominations have greatly improved. Yet we are not one, and our failure to be one hinders the world from believing in Jesus Christ. We may grant that the situation which led to the formation of the Church of South India was in many respects different from that which exists in the United Kingdom. But it would be unwise to assume that we cannot learn from what has happened there. Future schemes of reunion, even if they avoid some of its features, will certainly make considerable use of what has been done in South India. My purpose now is not to extol the Church of South India. I know its weaknesses only too well. I would rather try to interpret some of the experiences gained in that Church in their bearing upon our disunited state in this country.

It has clearly shown that Christian unity is a process and that ecclesiastical union is only a stage in that process. In South India three separated Churches were already co-operating in various pieces of work. They reached a stage of mutual trust and entered into negotiations. Eventually they agreed on a basis of faith and order which would enable them to unite. There were still many differences in their practices and in their forms of worship. But they believed that they would grow together more easily within the framework of the Church. Thus in faith they obeyed the leading of the Holy Spirit when they saw it and together they took the plunge into union. Their faith has been abundantly justified, for the process of growing together after the union has proceeded much more quickly than was expected. At the level of church government and administration the growth of unity began at once. The bishops, drawn from different traditions, immediately found themselves one. One of the first acts of the newly united Church was to invite other Christian bodies in South India, which were still outside the union, to enter into conversations with the Church of South India. Several of these bodies accepted the invitation and conversations with one or other of them have been taking place almost from the beginning. The representatives of the Church of South India in these conversations were drawn from the different heritages which that Church contains. Representatives of the other denominations concerned have been greatly impressed by the unity of outlook which the representatives of the Church of South India showed. Although only recently united, they were already viewing every situation from the standpoint of one Church. And

within a year or two of the union visitors to the Synod or its Executive Committee or to the Diocesan Councils were finding it impossible to discover from the speeches of the members what their previous affiliations had been.

At the level of the congregations, the process of growing together has been slower, because opportunities for personal contact have been less. But there are definite signs of growing unity there also. It has already been possible in some places without doing violence to the consciences of any to put congregations with different backgrounds under one minister.

But even in this period of consolidation, as it may be called, the advantages of union have been seen in many directions. Few people who have first-hand experience of life in the Church of South India after working in one of the separated Churches before the Union would deny that union has brought a release of new power and life in the Church. Zeal for evangelism has increased. Numbers can be deceptive, but 31,000 converts in the last two years are a sign of evangelistic fervour in days when conversions, though not actually prohibited, are certainly discouraged by the State.

There has also been a great outburst of liturgical production. In less than ten years we have seen the publication of an Order for the Holy Communion; Orders for Baptism and Confirmation; Bible Readings and Collects for Sundays and other special days; and a table of Daily Bible Readings. The draft of an Ordinal has also been circulated for study. All this in a Church embodying diverse traditions so recently united must be considered an astonishing achievement.

It would also seem that the union of the Churches is leading to increased unity within individual congregations. There have been not a few cases in various dioceses, and I have seen some myself, where bitter feuds and quarrels of long standing have been ended and replaced by harmony and fellowship. South India has shown that Church Union both quickens the pace of growing unity and brings a general quickening of spiritual life in the Church.

On the other hand, it has also been shown that union is costly. When the three Churches united at Madras in 1947, three separate Churches died and there came into existence a new Church. Perhaps a few of those who went into the Church of South India realized at the time how true this was. In accepting an episcopal form of church government about half of those who entered the united Church were making a fundamental break with their past traditions. The other half were leaving the Anglican Communion in which they had been brought up and were also experiencing a painful break with the past. Moreover, since the Union, there has been a constant process of adjustment necessitating great patience and mutual consideration, a willingness to learn from one another and a resolute refusal to allow minorities to be crushed. In the working out of Church Union, matters of finance and property are apt to assume exaggerated importance and can become a cause of fresh divisions. However keenly we may long for Reunion of the Churches, it would be foolish to shut our eyes to the cost which it involves.

But many difficulties have been overcome, and such success

There has been in uniting and growing more united has been due less to clever planning and organization than to a readiness to be led by the Spirit. The negotiations for union were conducted, as I have said, in an atmosphere of prayer, and those who presided were not afraid to adjourn a session so that the delegates might pray together about the problems that faced them. In the councils of the Church since the Union the amount of time devoted to worship and prayer and the willingness to take time in order to reach agreement on difficult issues have revealed to discerning visitors one of the chief secrets of the Church's progress.

It is often thought that any kind of Church Union in this country is still far off. That may be so, for there are some peculiar difficulties, but there is no need to suppose that they are insuperable or that some progress cannot be made now. It would surely be a mistake to wait until all denominations are ready to unite. There can be no finality about any scheme of union or any church constitution until all Christians are united in one visible Church. And I do not exclude the Roman Catholic Church. But God leads us a step at a time, and we must go forward where His Spirit seems to be leading and opening doors. It is important to remember that we cannot be led anywhere at all, if we insist on standing still.

We may not yet have reached the stage of negotiation, but what seems to be required is deliberate preparation on a wide scale. The greatest obstacles to union in Britain are psychological. We have a long and unfortunate history of suspicion and ill-feeling. Relations are improving, but it is not long since I heard a minister of one denomination remark that it would put him off his breakfast, if he had to sit at it with a minister of a certain other denomination. Such feelings still exist and are not confined to any one denomination. I therefore venture to emphasize certain things which I believe need to be done without delay to prepare the way for Union in due course.

The first is that more opportunities should be made for Christians of different denominations to pray together. Many people do pray for unity at times and in their own places of worship. But we should not be content to pray for unity at particular periods and in our separate places. We should be able to pray more frequently *with* those whose heritage differs from our own. A big step forward has been taken when we have begun to pray together. This surely need not violate any rules. I believe that there should also be more joint acts of common worship under proper authority.

Again there are many spheres in which we can even now work together. Joint acts of witness not only impress the outsider; they are likely to draw together those who take part in them. People are sometimes stirred to think again, when they find ministers or laymen who belong to different Church bodies visiting them together. And there are many inter-denominational missions and societies for good purposes for which we can work together and in doing so begin to grow closer together.

At the level of the congregations, Church and Chapel are often very ignorant of each other. It is necessary that each should learn more of what the other specially values in the Christian Heritage and why he

values it. Small gatherings of carefully selected persons, preferably in equal numbers, can meet to learn one from the other in turn. What is even more necessary is that *ministers of various denominations in a locality* should meet at regular intervals and get to know and so trust one another. Such fraternal gatherings of ministers are fairly common to-day, but there are far too many who either cannot or do not attend such gatherings.

In venturing to emphasize certain things which I believe can help us to move in the right direction I have mentioned only things which I have had some personal experience. The possibility of making an experiment in united training for the ministry also deserves more serious consideration than it has yet received. In South India there were two united theological colleges in existence before the union of the Churches took place.

I submit that, if we are serious in our desire for Christian unity, steps such as these need to be taken widely and taken now. If that is to happen, much more official encouragement and leadership will be needed. Those who see the need will have to ask for action to be taken. For by praying, working and learning together members of the separated Churches will gradually discover that the things which they agree are far more than the things which divide them. And in the course of time, perhaps a shorter time than we now think, it may be possible for negotiations to take place and for agreements to be reached on the fundamentals which will form a sufficient basis for uniting. Then, when a decisive step into union has been taken and some of the now separated denominations have begun to go forward together, we may find, as our brethren in South India have found, that the process of growing together will be accelerated, that new power will be released and that new insights will be gained. We shall not have reached the final goal, but doors leading to wider unity may then be open and at least we shall be on the right road, the road which will one day be leading to the fulfilment of our Lord's prayer: "That they may *all* be one . . . that the world may believe".

FRESHMEN IN UNIVERSITIES

The Editor is glad to pass on a request that if any reader knows freshmen or women going to Universities in the coming term, their names should be sent up at once to the Universities Secretary, International Varsity Fellowship, 39 Bedford Square, London, W.C.1. In this way they will be contacted as soon as they go up. There is no doubt that such contact can be of the greatest help to men and women at the start of their University career.

The Canons—An Interim Statement

BY THE REV. D. F. HORSEFIELD

THE Editor has laid on me two assignments, which I propose to interpret quite strictly : one, to “ expound your view that the time for shelving the Canons is past ” ; the other, to “ discuss the next steps following the recent Convocation ”. Neither of these is easy : the one might land me in controversy with fellow-Evangelicals (which I abhor), the other can do no more than express an opinion *ad hoc*, which may have to be modified in the light of events. I can but set down such reflections and conclusions as seem to me to accord with facts and conditions.

Why not “ drop the Canons ” ? Only those of us who are members of the Convocation or of the House of Laity can fully appreciate the frustrations, the apparent waste of time, the diversion of energy from other channels, involved in the long and tedious business of revision : but others can see, with us, the dangers of legalism and the risk of dividing the Church in critical and challenging times. And I, for one, have shed often enough that my conscience would allow me to get out of the whole thing and advise the Convocations to do the same. But conscience is a stubborn thing ; and its promptings are perhaps more easily felt than persuasively argued. I can only set down some of the reasons that appear to me (however unwelcome it may be to my instincts) to be conclusive in favour of proceeding with Stage 1 of the revision, and embarking on Stage 2.

In the first place, it is possible to adduce advantages as well as drawbacks in the process. Certain it is that the events of the past few years have compelled Evangelicals to re-examine, re-state and re-emphasize their doctrine of the Church and the grounds of their faith. Usually certainly there has been an immense growth of Evangelical influence in the government of the Church. Not only are “ the others ” prepared to listen to us with a respect and a sympathy that, in my memory, have been hitherto accorded only to individual leaders of Evangelical thought ; but our advice is sought, our judgments respected and our standpoint comprehended to a higher degree, I think, than for many years past. This is great gain : gain not so much from “ party ” point of view as from that of the whole Church, whose doctrine is, to say the least, sadly defective if it does not include the social insights of an outspoken Evangelicalism.

Further (and this is important) in our present negotiations with Churches so well disciplined as the Methodist and Presbyterian bodies it is surely important that some curb should be put on our own indiscipline ; and, in a similar sort of connection, would it not give an immense impetus to the Roman propaganda if that body were able to say that after ten years of discussion the Church of England in the end has to give up any attempt to regulate itself ? It could add other gains, and other losses ; and I do not know which, in the aggregate, might prove the more weighty : but I must go on to say that I do not base on this footing my conviction that we ought to

press on with the task of Revision. To me it is a question not of expediency but of principle: and I am bound to ask myself the questions, "Ought, or ought not, the Church of England to have a Code of Canons?" and if the answer is in the affirmative, "Is the Code of 1603-4 adequate or not?" My conscientious conviction is that we need a Code of Canons, and that the existing one is inadequate, and I am therefore compelled to take my part in producing another. Others, I know, have reached the opposite conclusion: let us not try to argue, nor to controvert; if we think differently, let us at least think charitably. But it is surely clear that those of us whose consciences impel us to go on with the thankless task for the sake of the future need most desperately the prayers of all Evangelical Churchmen, whether they agree with us or not; we need wisdom, courage, tact, charity, and many other graces.

I would add one further word: even if I could have felt that a revised Code ought not to be produced, I should still be bound to hold that—in the words of the Editor—"the time for shelving the Canon is past". It was open to anybody to oppose the setting up of the Commission in 1939, to make representations about its composition, to formulate a policy during its deliberations, and at once to raise a *caveat* on the publication of the Report in 1947. We took none of these steps; a campaign now against the whole procedure could easily give the impression—even if without justification—that we are concerned to stop the process of Revision less because we object to it in itself than for fear that it may go against us. I think Evangelical Churchmen must say openly and officially, either (a) We want the existing Code to be retained unrevised, or (b) We want the existing Code to be abolished and no other substituted, or (c) We want a new revised Code. I see no further alternative to these three propositions, but the last of the three—which defines my own position—must be accompanied by a rider safeguarding the Protestantism of the Church. I cannot allow myself to approve that rider in the dogmatic form "provided that . . . and not otherwise", because in the event of the proviso being unreasonably realized, we should be thrown back on one of the other alternatives, and while I am anxious to avoid argument, and merely to "state the case", I am bound to ask those who in any circumstances would advocate (a) or (b) to study the existing code and to decide whether they really want all the safeguards contained therein to be withdrawn, and all the regulations to remain in being.

For myself, I am driven to say not merely, "We don't object to a revision on certain conditions," which is at best unconstructive; but "We want a revision"; and having committed ourselves so far, then to add, "and we are determined to play an effective part, as Evangelical Churchmen, in that revising process". Herein lies the objection to a proposal, which otherwise has a good deal to commend it, that all matters of controversy should for the present be postponed. I am not at all sure that we should be right to try to saddle those who come after us with a responsibility—difficult and unwelcome as it is—that the passage of time has thrust on this present generation.

So I came to Part 2 of my assignment. I am restricted to so

2,000 words, and have already exhausted more than one-half of that ration, so I must be as concise as possible in what follows.

In certain respects—though I think not the vital ones—we have missed the first bus ; it is for us to make sure that we catch the second. In other words, had Evangelicals taken during the past fifty or sixty years the fuller share in Church government that they are taking to-day, things would have been different. We start with a handicap : but we acknowledge, gratefully and genuinely, the determination of the authorities to see that nevertheless our point of view is fully considered, in spite of an occasional (and quite unsuccessful) effort on the part of a few of the laity to hustle Evangelicals out of the way. 'We won't be druv.'

What, then, are "the next steps"?—to quote again from my instructions. Let me list them as I see them, both those already taken and those which we envisage. I must make it clear that what follows refers mainly to the Convocation of Canterbury ; at the time of writing I have not received the York Journal of Convocation, which is the sole source of reliable information. I have, however, reason to believe that the Convocations are keeping pretty well in step.

(a) We are embarking on Stage 2 : the appropriate resolution in each case being "That the Canon in this form be approved for the first time and be referred to the House of Laity for comment". Proposed amendments are submitted through the Steering Committee, which (of course) has no power to reject them, but can co-ordinate with the consent of the movers) amendments that seem to cover much the same ground. Evangelical proctors have developed, with the active help and encouragement of the authorities, a technique whereby some of us table amendments which others sponsor in the Steering Committee, in the hope—frequently fulfilled—that this body will support them officially in debate. By this process we have secured certain desirable alterations, e.g. :

Canon 15 : "It is lawful for the Convocations to approve Holy Days to be observed provincially" : this has become "which may be observed", making such observance optional instead of mandatory.

Canon 18. "Showing due reverence at the Name of Jesus" becomes "Giving due reverence to the Name of the Lord Jesus" ; so that such reverence need not be expressed by outward gesture.

Canon 20. The whole reference to the "vicarious worship" offered by the minister has been deleted.

As for Canon 5, "... grounded in the Holy Scriptures and in the teaching of the ancient Fathers and Councils of the Church agreeable to the said Scriptures". This becomes "such teachings . . . as are agreeable". I am aware that there is still uneasiness among us about the word "grounded", even with this modification : and if I allowed myself the luxury of argument, I should propound certain considerations which seem to me to indicate that in this form the Canon truly presents the standpoint of Evangelical Churchmen as against either the heresies of (e.g.) Jehovah's Witnesses or the divergences of some of the Nonconformist bodies, whether Roman or (like ourselves) Protestant. But I am confining myself to statement, and eschewing

argument ; and can therefore only say that on this Canon Evangelicals will probably still have to agree to differ.

(b) Canon 17 of Vestments. We have lost the first round, which was a proposal to delete the whole Canon. This was an attractive way out, although I wondered, even while supporting it, whether we were thereby trying to dodge the issue. A further proposal is before us, which would retain the clause about not sanctioning any strange doctrine, while omitting all reference to specific vesture of any kind. It is quite certain that vestments have, in fact, doctrinal significance in the eyes of many of us : it is equally clear that that significance is (in our Church) historical and not intrinsic. The suggestion has been made that now is the opportunity to unwrite that page of history ; this may appear unsatisfactory, but we have not so far succeeded in propounding a feasible alternative. Practical advice on this point will be welcomed ; and in the meantime much prayer is needed.

(c) To be quite personal : my own general policy is to delete from the Draft Canons anything that is already covered by Rubric. This seems to me to be a sound and logical principle : I invoked it in speaking against Canon 17, and shall do so again in Canon 24 about the admission of unconfirmed persons to Holy Communion. There are (as I believe) copious and convincing arguments which I hope to adduce against this clause in any case, but it is, in general, wise to have a broad principle as a background to specific argument.

(d) As to Canons which have not yet been debated on Stage 2 69A (on assent to future Canons) is logically unassailable, if not essential ; but is offensive to our instincts, and ought at least to be amended and softened.

In Canon 26, the specific mention of wafer bread, and the insistence on fermented wine, seem to me to constitute a gratuitous challenge. The Canon would serve its purpose equally well without these.

Certain later Canons, defining the position of the laity in Church government, do not lay down anything fresh, as has been hinted in some quarters, but merely quote from the existing Constitutions of Convocation and of the Church Assembly respectively. The Commission on Synodical Government is, of course, considering the whole position ; and judgment must be suspended until that Commission has reported.

(e) Finally, what steps can be taken by Evangelicals as a whole. First, careful study, accurate information without unwarranted deductions, checking of facts. Second, prayer based on knowledge so acquired ; fervent, constant, believing ; particularly during the actual Session of Convocation. Twice lately in time of crisis, special prayer has thus been called for ; in the wonderful debate on the Church of South India, and recently at the beginning of Stage 2 of the Canons and each time the whole Convocation was aware of a special Presence of the Holy Spirit directing and controlling thoughts, words, and atmosphere. Third, frequent discussion in Diocesan Fellowships and Unions. And fourth, Resolutions sent to your Proctors : not protesting but demanding ; only asking for deletion after fully considering, and stating, the consequences of the desired alteration, whether

entire omission, or substitution of something different. I cannot stress too heavily the importance of this final sentence; on its implementation depends very largely the influence of Evangelicals as a constructive force in the Church in these days of rapid change and of great opportunity.

Christians of the Confederacy

BY THE REV. M. W. DEWAR, M.A.

FEW events in recent history have been more subject to generalization and romanticism than the American Civil War, which ending ninety-six years ago still leaves three surviving combatants. British readers, who had been brought up for generations on Harriet Beecher Stowe, twenty years ago found themselves turned emotionally in the opposite direction by *Gone with the Wind*. The bulk of the British public, particularly of what used to be called the "lower" and "middle" classes, remains unrepentantly addicted towards "Uncle Tommery". A section of the more romantically-minded, given to lost causes, have swelled the ranks of that British minority which supported the Confederacy in the 'sixties.

But with the approach of the centenary of this war of secession, and with a greater need than ever of Anglo-American understanding, the issue between North and South needs to be re-thought out by Christian people. Though the issues were political, they were also theological. To a certain degree they were not untinged with religion. It is easy to dismiss the conflict as one between benevolent abolitionists and brutal slave-holders, earnest crusaders and reactionary patriarchs, with the figure of Abraham Lincoln dwarfing his contemporaries as a symbol of Triumphant Christianity. But the differences between the Blue and the Grey cannot be written off as a design in snow and ink. Each side had its shadings. Like an over-simplification of story or ethics this traditional picture of "1861 and all that" contains a number of dangerous half truths.

Slavery was involved, but it was not a war for or against the South's "peculiar institution". Lincoln was concerned mainly to preserve the American Union of States, and Lee had freed all his slaves. There were Christian men of high ideals on each side. President Lincoln, hailed as "Father Abraham" and "the Great Mesiah" by abolitionists and negroes, was something of a deist. The Confederacy numbered active Church members among its leaders. The North did not lack preachers like Henry Ward Beecher, and poets like Longfellow and Whittier. But the practical Lincoln had little sympathy with the fanaticism of John Brown, and realized that his body lying mouldering in the grave "was sowing the dragon's seed of war no less than the slavery which they both detested. He half jestingly referred to Mrs. Stowe as "the little woman who started this war"; and despite the idealism of Julia Ward Howe's "Battle Hymn of the Republic" the Northern armies were as much impressed by her "fiery gospel writ in shining bars of steel" (i.e.,

their own bayonets !) as by her " let us die to make men free " (i abolition).

All this is by way of introduction to Three Christians of the Confederacy, and it reads very like special pleading for it, and denigration of the Union. The writer's excuse must be his membership of the Confederate Research Club, and his years spent on active service with the S.H.A.E.F., and in close contact with the Chaplain's Department of the U.S.A. Army. These have combined to give him a new orientation on the War between the States, as patriotic Southerners call it, a preference to the implication of the *Civil War*, but above all to bring into relief some of the outstanding Christian soldiers of the lost cause. To say this is not to condone either the slavery of the 'fifties and early 'sixties, though again this was emphatically not the *cause* of the war, or the racial segregation of to-day, which is undoubtedly the aftermath of the reconstruction of the late 'sixties and early 'seventies. Admiration for seventeenth century Dutch Boers and French Huguenots need not blind one to the ugliness of *apartheid* in South Africa, nor admiration for the Southern Cross and the sword of Lee blind one to the fact that " the best side won " though, as in later wars, it lost the peace. If Lincoln had not been assassinated, and if Lee had not retired from public life, a more Christian policy might have borne a more Christian harvest. . . .

It is not always realized that, especially since the Civil War, the South has broadly speaking been more " Protestant " and more Anglo-Saxon than the North. It has not attracted the same exodus of Irish, and Central and Southern European immigrants as have New England and the Northern States. Such phrases as the Tennessee Fundamentalists, the Dayton monkey trials, and the Bible Belt spring to the lips and sometimes bring a cynical smile to them. Beneath there lies an older stratum of Huguenot, Anglo-Saxon, and Scottish Irish religious influence beneath this other which owes more to the Negro spirituals than to European and colonial origins. Against the Episcopalism of Virginia, the Huguenotry of South Carolina, and the Presbyterianism and Methodism of much of the Deep South, may be set the Roman Catholicism of Maryland, which did not secede, and of Louisiana, which did. Thus, in very general terms, the whole ethos of the Confederacy was even more essentially Protestant than that of the Union.

From the older, English background of the colonial days came Robert E. Lee. This Bayard of Virginia, *chevalier sans peur et sans reproche*, was first and foremost a subject of the Old Dominion state. Advocating neither slavery nor secession, he followed his state in war and went with her into worse than exile. It is scarcely surprising that a Virginian aristocrat, a connection of Washington's should have been an Episcopalian. So also was Jefferson Davis of Mississippi, the Southern President, whose presence and personality never came near Lincoln's, or Lee's. One of the most dramatic moments in the closing stages of the war was when President Davis slipped out of church in Richmond, Virginia, one Sunday morning in April, 1865, having just received the advice of his fellow-Episcopalian a

Commander-in-Chief to evacuate the capital of the doomed Confederacy. Of all the American Churches, the Protestant Episcopal by reason of its particular Anglican heritage was less divided by secession than any other. The divisions of American Protestantism are numerous, and not a few of them derive from the divisive issues of slavery, secession, and the colour bar. The same conditions which have allowed "one use", with minor alterations in the state prayers, to prevail in a permanently partitioned Ireland permitted Northern Federalists and Southern Secessionists to share America's version of "England's sublime liturgy" during four years of internecine strife. This was entirely compatible with the nature and the philosophy of Lee of Virginia. Neither a political firebrand nor a religious fanatic, by an irony of history, it was he who commanded the U.S. troops that arrested John Brown during his abortive raid on Harper's Ferry. Courtly and impassive, most noble in defeat at Gettysburg or Appomattox, he was typical of all that is most admirable in that hackneyed phrase "a good Churchman". Eating his heart out for five years, when his country settled down to the uneasy peace of reconstruction, some words of Lee's are worthy of immortality. A young woman of the conquered Confederacy had brought her baby to him for his blessing, as negro mothers are said to have brought theirs to John Brown on his way to execution, or to President Lincoln. "Teach him to deny himself," said the grey-bearded lips, as the sad eyes spoke silently of the self-denial and self-sacrifice of his last years. He had learned that lesson not only in Mexico, when he wore the Blue with Grant, his conqueror, nor when the Confederacy's high tide receded, but at his mother's knee in the unemotional and ordered worship of a Church as English as the "foxhounds belling the Virginia hills". Lee lived and died in an age when the words "Christian gentleman" were understood, and his war as he saw it was to maintain the meaning of those words.

In striking contrast to the English Episcopal tradition of the Virginian Lee was Thomas Jonathan Jackson. If the one was the best type of reincarnated seventeenth century Anglican and cavalier, the other was a Cromwellian. If there were Prince Ruperts among Stonewall's foot cavalry, there was an Ironside at their head. Rugged and rough-bearded, eccentric and addicted to sucking lemons and reading Napoleon's *Maxims* on the march, he was less than forty years old when a chance shot deprived Lee of his right arm. He represented the Scotch-Irish Presbyterian tradition, the spirit of Derry walls and the Ulster Covenanters, the stuff of which some fourteen American Presidents were made. Yet he too was a Virginian. It was these same Ulstermen who Lee himself said made the best soldiers in his army of Northern Virginia, "because they have all the dash of the Irish in taking a position, and all the stubbornness of the Scotch in holding it". Dash and stubbornness at the First Battle of Manassas (First Bull Run) earned T. J. Jackson his nickname of "Stonewall", which has acquired a different meaning since. But to his own men he was either "Old Jack", or sometimes "the blue-eyed elder".

Silence ! Ground arms ! Kneel all ! Caps off !
 Old " Blue-light's " going to pray.
 Strangle the fool that dares to scoff !
 Attention ! it's his way.
 Appealing from his native sod
In forma pauperis to God,
 " Lay bare Thine arm ! Stretch forth Thy rod !
 Amen ! " That's Stonewall's way.

They did not scoff, though they were not all saints in the armies of the C.S.A. But if the Federal Army of the Potomac had the prayerful support of Moody and Sankey, and the hymns of P. P. Bliss, including *Hold the fort for I am coming*, which was inspired by a telegram from General Sherman's, camp meetings and revivals were commonplace under Jackson's command. After his death wound in the hour of victory, came well merited congratulations from the Commander-in-Chief. Jackson replied, " General Lee is very kind, but he should give the praise to God ". John Buchan, when Governor General of Canada, a son of the manse himself, once described Jackson together with Montrose and Douglas Haig as types of the Presbyterian cavalier who has often been neglected in history. This tribute from a former High Commissioner of the Church of Scotland, and a keen student of military history, admirably sums up the contradictory character of this remarkable man.

When a stray bullet took him at Chancellorsville, even his last words spoke of the two worlds in which the soldier-saint lived. In his delirium he called on his subordinate, A. P. Hill, to " bring up the guns ". Then, falling into deeper unconsciousness, he murmured " Let us cross over the river, and rest under the shadow of the trees ". Critics have suggested that he was thinking of his men crossing the Rappahannock, but in his final moments we can hardly doubt that he saw the Jordan and did not hear the guns. No nobler last words have been uttered since Bunyan wrote " all the trumpets sounded for him on the other side ".

As the hagiography of the Confederacy grew, a pretty story was told of this great strategist—how a legion of angels was sent to carry him to heaven, and how Stonewall did a quick flanking movement and got there before them !

After Lee, the Episcopalian knight errant, and Jackson, the Presbyterian " bonnie fechter ", two picturesque figures emerge from the grey ranks of the Confederacy. One is Nathan Bedford Forrest, and the other is Leonidas Polk. One was a slave dealer and the other a bishop. Forrest, one of the least attractive portraits in the Confederacy's Hall of Fame, liked to have a chaplain with him who " spoke prayers ", before wading in to the enemy.

A more reputable type of muscular Christian, though still somewhat unorthodox, was the Right Reverend and Gallant Leonidas Polk. Again of Scotch-Irish stock, he had been converted at West Point Military Academy. But on graduation there he proceeded to the Virginia Theological Seminary, and took Holy Orders. Eventually becoming Bishop of Louisiana, with his episcopal See in the old French

Roman Catholic City of New Orleans, he settled down like some nineteenth century Jacob upon a model sugar plantation in order to uplift his bondsmen in Canaan and to inspire the white slave-holding planters of his diocese. The household, white and black, met for family prayers each day before breakfast in the parlour. The Bishop read and expounded the Scriptures and prayed. The ceremonies of marriage and baptism were always performed by him, and names from classical mythology and Shakespeare appeared to be more popular than the Toms and Topsyies of popular fiction. There was a high proportion of communicants among the negroes, and prayer was heard in their cabins as frequently as in the episcopal home. This Mississippian Zion was not, however, a financial success and the good Bishop's possessions were scattered when he went to live in the Creole City, which was the centre of his diocese. In those last ante-bellum years the Episcopal Church stood higher on the lower Mississippi than it has ever done since. Polk's next aim for the advancement of Christianity among both races, without disturbing the *status quo*, was not unworthy of Paul's Epistle to Philemon and breathed the same spirit. He visualized a great University of the South, in which the planters could learn their responsibilities towards their slaves, and train them for that eventual emancipation which all but the Simon Legrees and Bedford Forrests saw coming. The Bishop laid the foundation stone of this new venture in 1860, the last year of the peace, and it survives to-day as the University of Sewanee in Tennessee.

When civil war followed secession, the eventual choice of Richmond as the Confederacy's capital left the South West open to invasion. Such a man as Polk could not long withstand the appeal to arms of Jefferson Davis, a fellow West Pointer, and he joined the combatant forces of the C.S.A. and was gazetted Major General. This was no Cromwell or Stonewall, but a veritable Odo of Bayeux at Hastings, Zwingly of Zurich at Kappell, or George Walker of Derry at the Boyne. But he denied exchanging the gown for the sword, saying that he was "buckling the sword on over the gown". The Christian pastor was not lost in the warrior-priest. His influence was one for good throughout the Confederacy, not least among his brother generals. Hood of Texas and "Joe" Johnston sought and received the sacrament of baptism at his hands. It was in the presence of these two converts that the soldier-bishop was killed by a shot from a Federal battery, at the battle of Kennesaw Mountain. The underlying unity of the Episcopal Church was never more clearly demonstrated than by the expressions of regret received from several Northern bishops, including the Presiding Bishop himself, whose See lay to the north of Mason and Dixon's Line. It was well said that Leonidas Polk never forgot that he bore a higher commission than that which Jeff Davis had given him. . . .

So we leave these three Confederate Christians to ride again with their grey ghost armies under the Southern Cross. It is nearly a century since they have "crossed over the river to rest under the shadow of the trees". Questions of right or wrong, of federalism or state rights, of abolition or slavery no longer concern them. Like Abraham Lincoln, their magnanimous conqueror, they belong to the ages.

Correspondence

THE DOUBLE CURE

Sir,

By spending five pages reviewing my thirty-nine page booklet *The Double Cure*, it seemed your intention to take it seriously. Further examination forced me regretfully to revise my judgment. I am happy that to those who read the booklet it will speak for itself; but for the sake of those who might only read the review I must try and detail at least some of the misquotation and misrepresentation in it—to detail all would take almost as many pages as the review.

You quote me as writing: "Confession . . . why is it called sacrament? It is 'an outward and visible sign' . . . as are Baptism and Holy Communion." In fact I say it is *not*. I thought this might be a misprint, but the statement is repeated. I make it clear that I conceive of it as a sacrament (exactly as does Richard Baxter in 1650) only because it is "sacramental of Our Lord's own word of authority and power".

You say that I come very near to the position of the Roman Church "that the remission of mortal sin after Baptism is confined to sacramental penance (the confessional)". I wish you could tell me how I could say more clearly and explicitly what I write in the booklet. "What of sins you confess by yourself, or in the General Confession at Morning and Evening Prayer and Holy Communion? Are those sins forgiven? Certainly they are."

You say: "Any student of the development of the sacrament of penance knows that the practice of private confession as a regular feature of the Church's life developed very gradually and was comparatively late". You infer that I maintained otherwise. On the contrary I wrote: "This ancient system of *public* penance (the beginnings of which are clearly evident in the New Testament) gradually gave place to private confession in the presence of a priest".

You say I am unmindful of the "total effects of the practise in the Unreformed Church over a long period". On the contrary I wrote the booklet in part because these effects made me long for its reformed use. Too long has abuse abolished use.

You say that I am at fault in writing that the "great Reformers Latimer and Cranmer, recommended those who would be helped by the sacrament to resort to it". There is not room here for a catalogue of the writings of the Anglican Reformers. I can only ask those interested in the truth of the matter to read *A History of the Cure of Souls*, by John T. McNeill, 1952, with particular reference to Chapter 10: "The Cure of Souls in the Anglican Communion". I cite this book not because it is the latest history of the subject, but because it is by an American Presbyterian who presumably has no axe to grind.

You say "he uses Roman Catholic arguments". I do not know to what this refers. Having said that the sacrament is *not* a sacrament of the Gospel as are Baptism and Holy Communion; having said it is entirely voluntary—"all may: some should: none must"—where would a Roman Catholic agree with your reviewer?

My booklet was an eirenic attempt by someone who has come to value both the Catholic and Evangelical insights of the Anglican Church to meet what I believe to be a deep pastoral need. I am sad it has been reviewed with such partisanship. One of the reasons which made me write was some words of Leslie Weatherhead (*Psychology, Religion and Healing*, page 449) : " Members of all religious denominations ought to have at the hands of their minister all that is of value in the Roman Confessional. They ought to feel that they can pour out their troubles to one who will regard all that is said as an inviolable confidence, who, because of his training and experience, will be able to help them, and who, because of his office, will be able, with authority and confidence, to declare to people the fact of God's forgiveness, a fact which is, in my view, the most powerful psychotherapeutic idea in the world." Does this plea from a nonconformist minister and psychologist mean something to the reviewer, even if my booklet did not ?

Yours sincerely,

ERIC JAMES.

Trinity College, Cambridge.

Our reviewer, the Rev. Richard Coates, writes :

I am sorry that Mr. James should think that I have wilfully and consistently mis-quoted and mis-represented his booklet. I can only answer the one case which he cites. I have charged him with confusion in his theology because he calls Confession a Sacrament. His attempt to justify this status is found in the words from which I quote, and which I here give in full : " But why is it called a sacrament ? It is ' an outward and visible sign of an inward and spiritual grace '. It is not a ' Sacrament of the Gospel ' as are Baptism and Holy Communion, both instituted by Our Lord Himself, but it is ' Of the Gospel ' in a very real sense, for it brings each of us to the foot of Christ's Cross." It seems clear to me that he contends that there is an outward visible sign in Confession and that it is " of the Gospel " as are Baptism and Holy Communion, but yet in some different sense known only to Mr. James, and certainly not clear from his words. His attempt in other places to base the teaching of the Confessional on St. John xx. 22, 23 implies Dominical institution. The confusion he shows is similar to the difficulties which Roman Catholic theologians find themselves in when they seek to defend the sacramental status of Penance. If the words of Absolution are the outward sign in Penance then they cannot be the form of the Sacrament. How can words be a visible sign ? Also, presumably, the words of Absolution in Holy Communion or spoken from the pulpit, constitute the Sacrament of the Confessional. Where do we stop ? The necessary requirement in Mr. James' theory, as in the Roman, is that you should confess your sins to a priest. Is not that the real thing for which he pleads ?

I hope those who have access to the book which Mr. James recommends (*The History of the Cure of Souls*, by J. T. McNeill), to support his claim that the Reformers Latimer and Cranmer taught the benefit of the Confessional, will do as he may not have done, take particular

note of the dates of the utterances in Chapter 10, and also, if possible, read in full the very Evangelical Sermon of Latimer in 1552. The late Bishop Drury, in his book *Confession and Absolution*, quotes and examines all the references made by McNeill and places them accurately in their historical context.

The words of an old-fashioned High-Church Bishop of the last century (Bishop Wordsworth of Lincoln), not an evangelical partisan, may suffice to summarize what we Evangelicals believe, as to the historic position of our Church on this issue : " The Church of England rejects the terms ' Sacramental Penance ' and ' Sacramental Confession '. She affirms, in her Twenty-fifth Article, that ' Penance is not to be accounted a Sacrament of the Gospel '. And her divines have shown that the doctrine of the so-called Sacrament of Penance, as taught by the Church of Rome, is beset with contradictions, inasmuch as there is no consistency in her teaching as to what constitutes the form of the said Sacrament, and in what its matter consists, and inasmuch as that Church makes satisfaction to be a part of the Sacrament of Penance, and yet separates satisfaction from it, by pronouncing Absolution first, and by imposing works of satisfaction to be done afterwards; which is repugnant to the teaching of Scripture, and to the doctrine and practise of the primitive Church ".

RICHARD COATES.

Christ Church Vicarage, Weston-super-Mare.

MISSION TO OXFORD UNIVERSITY

Sir,

I should be very grateful to be allowed to make known to your readers the fact that from November 10th to 17th this year the Oxford Inter-Collegiate Christian Union is planning to hold a Mission to present the claims of Jesus Christ to the members of the university. The Rev. John Stott, of All Souls, Langham Place, has agreed to lead it, and he will be assisted by a team of missionaries who will work in the colleges. There will be a series of nightly addresses, and at many smaller meetings throughout the week the Gospel will be presented.

We are very conscious that this Mission can bear no fruit unless the Holy Spirit is present and working both in the organization and, more important, in the hearts of non-Christian members of the university, and that to do this work He is graciously depending upon our believing intercessions. It is for the prayers of your readers that I would therefore appeal now. We are circulating a prayer card, and letters will be sent out from time to time to those who desire more specific information. I shall be very pleased to send these to any who would contact me.

Yours, etc.,

W. R. WESTON,

St. Edmund Hall, Oxford.

Mission Prayer Secretary.

Book Reviews

CHRISTIAN EDUCATION REVIEWED.

By Spencer Leeson. Longman. pp. 123. 16/6.

Those who remember Spencer Leeson's Bampton Lectures in 1946 on the subject of Christian Education will turn to his last book with keen anticipation. Nor will they be disappointed, for to read *Christian Education Reviewed* is to realize how great a loss the whole Church, and not least the Evangelical side of the Church, has sustained by the untimely death of this great but humble-minded bishop.

In the first chapter of this posthumous book Spencer Leeson has left us a clear and simple account of the Gospel which provided the dynamic for all his own work in education. "To follow the true law of our nature is what freedom means, and that is to do the will of God, as He has revealed it to us and as our moral reason accepts it : but in the exercise of our power of choice we continually act and speak and think in disobedience to His will, and this is sin. We believe that, by the prevailing law of the moral universe, nothing that is sinful can approach God unless He Himself restores and cleanses it : the impure cannot approach the pure. We therefore, as sinners, stand in peril of eternal separation from God, and the loss of our high destiny. A vast vista opens out before us. How the offer of God's restoration has been made to us is written at large in the spiritual history of the race, coming to a climax in the record of the birth, ministry, death and resurrection of our Lord Jesus Christ. Until by accepting Him as our Saviour we are 'found in Him' we remain, as Butler would say 'unformed and unfinished', our true natures unrealized, our proper end unfulfilled. But that does not express the whole truth strongly enough. Not only will our hopes for the betterment of our world be ruined because of the poisoned state of our wills and emotions, but also in the eternity that awaits us beyond death there may be for us that separation from God, the ruin of our destiny, and failure and loss for ever."

It is with this clear understanding of man's need of salvation and of God's provision in Christ as his guiding star that Spencer Leeson approaches the objections offered by such as argue that teachers should not seek to impose any faith upon their children, and that children find a faith for themselves. His answer is unequivocal. First, "Children and boys and girls and young men and young women have a right to guidance from those they know best on the meaning and the end of life : to deny it to them is to betray them". Secondly, "Detachment in these matters" is "in the nature of things impossible : for a teacher's convictions will flow out of him in spite of himself ; he cannot conceal from his pupils the supposedly secret places where he himself 'lives'."

Furthermore, what a teacher believes children to be, must affect his aims as an educator. If they are God's creatures intended for fellowship with Himself, they cannot just be regarded as the embryos of "efficient salary earners, good fathers and mothers, and responsible

citizens of a democratic state", and the Bishop presents the teacher's task in clear and incisive terms, and he concludes the chapter with a beautiful analogy of the teacher's pastoral office in terms of John, chapter x.

Undoubtedly the first chapter is the spiritual gem of the book because it is dealing with the whole meaning and purpose of Christian Education. But the remaining chapters, portraying in turn the framework of law and administration, and the successive stages of education—primary, secondary, and post-secondary—and the excellent postscript on the village school, are all magnificent in their way, because of the clarity of their insights and the wisdom of their comment. In them can be seen how it is possible to appreciate the religious work of the county and controlled schools and to value the achievements of the Agreed Syllabuses, and yet to be so sure of the superior worth of the Church's Aided Schools as to be convinced that the sacrifice necessary for their retention—however costly—must be made.

H. J. BURGESS.

EDUCATION.

By W. O. Lester Smith. *Penguin Books.* pp. 240. 3/6.

This inexpensive and easily read little book is a workmanlike introduction for the general reader to the fundamental issues in education to-day. Its author was a chief education officer for many years before becoming Professor of the Sociology of Education in the University of London. The presentation is fair, balanced and objective.

Christian readers may be interested in weighing the influence of Rousseau and Dewey and the modern psychology in educational theory and the extent of the recent swing back from the myth of natural goodness to a more Christian theory. It was a great modern educationist, Sir Fred Clarke, who said, "Of all the needs of democracy, some abiding sense of the reality of Original Sin may yet prove to be the greatest" (p. 41). The share of the home and church in the education of children is estimated highly: "Membership of a church often provides the more valuable group contacts in childhood and youth; and the services or liturgy of the church, which children attend, are a source of words and sayings that so impress themselves on the memory that they become guides and directives throughout life's journey" (p. 76).

The reader is taken through the history of the passing of control of education from the Church to the state in this country, and can learn the difference between "controlled" and "aided" schools. He will find a clear introduction to the political issues of to-day which group themselves round the phrase "equality of opportunity", the objections to selection at the age of eleven and the arguments for and against independent schools and the right of parents to pay for the education of their children. In the current debate about whether the education system of a country determines the class structure or vice versa, the writer appears to come down on the side of the latter, because he writes: "The more one reflects on these problems of equality of opportunity and the social ladder, the more surely does one return to those considerations of the decisive influence of home

and family referred to in the last chapter. For the home is a much more potent factor in determining life chances than the school" (p. 116).

DEREK WIGRAM.

THE SIEGE PERILOUS.

By S. H. Hooke. S.C.M. Press. pp. 264. 21/-.

Professor Hooke has a feeling for a bold and inviting title. In collecting here a score of scattered articles and lectures under the name *The Siege Perilous* he is not claiming to be a modern Galahad, but asserting the value and admitting the risks of his ruling academic interest. That interest is now as well known as his name. It is to see human cultures (and especially those that are met in the Old and New Testaments) studied not each in isolation but each as related to the prevailing patterns of its contemporary world, and to history as a whole.

The author is quite frank about the peril of this approach, in the tendency to overrate the significance of similarities between one culture and another. To quote from his title chapter: "We can see . . . that great symbol of divine kingship, the bull, journeying from Mesopotamia to Crete, perhaps by way of Egypt; thence we may trace him to Greece, and on to Spain, where he still holds ritual state; and so to the Brown Bull of Cooley in the magic fields of Eirann. But while the trail may be clear, it does not suffice to prove that the Brown Bull of Cooley is one end of a true cultural chain which ultimately leads us back to Sumer. . . . The chief danger is of being satisfied with anything less than a completely rigorous proof of true descent. There is some cause for complaint that Clio has too many illegitimate children." This is well said; yet those who read the chapters on *Cain and Abel* (where, as in the author's Vol. VI of the O.T. Clarendon Bible, the brothers are part of a fertility ritual, and the mark of Cain is a priest's tattoo) and on *Some Parallels with the Gilgamesh Story* (in which Elijah's journey to Horeb is examined for resemblances to the ritual journey of the dead in ancient Mesopotamia and modern Melanesia) may be pardoned for concluding that poor Clio has been in trouble again.

Not all the findings, however, of the Myth and Ritual approach are as wayward as this. There can be little doubt that it has enriched our understanding of the ways in which, on the one hand, Jeroboam the son of Nebat made Israel to sin, and in which, on the other hand, the biblical writers make their allusions to God's victory over the Dragon. The resemblance between the leading symbols of the ancient king rituals and those of Jewish and Christian apocalyptic is certainly striking, and the author argues persuasively that the Apocalyptists were using and transforming not obsolete material but symbols that had kept their currency, despite the protests of prophets and reformers, and so were available to be put to better work. This belief in the serviceability of primitive forms as vehicles of revelation, under God's providence, enables Professor Hooke to take more than an antiquarian's interest in the rituals and signs of the Old Testament. He quotes with approval Lionel Thornton's saying: "Since every image has its place in the revelation, *nothing is left behind* in the passage of

thought"—that is, nothing of the O.T. is discarded; all of it carries theological implications to be unfolded in the N.T. When this thought is uppermost, the author is most illuminating; it is this interest that makes the chapters on *The Theory and Practice of Substitution* and *The Sign of Immanuel* the best in the book.

In general, this book has the virtues and defects of its character as a collection of writings spanning a quarter-century. There is some repetition and there are matters no longer topical; but there is the charm of variety, the usefulness of having scattered essays assembled, and the interest of seeing the early and the mature formulations of a thesis which has exerted great influence on Old Testament studies in recent years.

F. D. KIDNER

CALVIN'S SERMONS ON ISAIAH LIII.

Edited by T. H. L. Parker. James Clarke. pp. 161. 12/6.

In the present tendency to isolate theologians from pastoral work, it is often forgotten that the great Christian thinkers of the past were preachers as well as writers and dogmaticians. For drawing attention to this aspect of Calvin, we are already indebted to an earlier study of Mr. Parker's, and we may well be grateful that he has now been able to give us a more extended example of Calvin's preaching than was previously possible.

The translation and editing of these sermons of Calvin have been done with great care. Mr. Parker has given us a short but valuable introduction. He has been able to work back to a more exact text even than that which is given in the *Corpus Reformatio*. He has not allowed himself to be enslaved by previous translators, nor indeed by the attempt to be clumsily literal, but has made it his aim to put Calvin into clear and effective English. On the whole we may say that he has succeeded excellently, both in his introductory notes (which are brief and pointed) and in his felicitous rendering.

Of the substance of the sermons it is not necessary to speak in detail. There are debatable points of detail, but with the main development of Isaiah liii as a prophecy of the death and passion of Christ no one who understands the rôle of this passage in the saving work of Christ and New Testament proclamation can possibly disagree. As a preacher Calvin reveals the attention to the text which made him so great a commentator. He displays the profundity of insight which marked him as a theologian. But he also gives evidence of a warmth of devotion and conviction which characterize him as a great pastor and disciple. And even in the English rendering the purity and force of his utterance give to those sermons of the past a quality which prevents them from being read merely as historical specimens.

A. W. BROMILEY

GOD IN THE PSALMS.

By George S. Gunn. St. Andrew Press, Edinburgh. pp. 215. 21/-.

These are the Cunningham Lectures delivered at New College, Edinburgh, recast and rewritten. An immense amount of research has been done on the Psalms of recent years. Dr. Gunn has made this

field of study especially his own, and in these lectures puts the result at our disposal in seven very readable and not over-technical chapters. As the title indicates, the writer's interest is primarily theological and religious throughout, but it is clear that he writes against the background of a very wide knowledge of the extensive literature of the subject.

A perusal of this book has led the reviewer to wish for two things—and the writer of the book would seem to be well fitted to provide both. First, a little hand-book to the Psalter which would provide the reader with the kind of material given in this book, added to, where necessary, and under the heading of each Psalm in numerical order; something less than a formal commentary, but enough to introduce one to the Psalms which one was reading in one's devotions. Secondly, a new translation of the Psalms which would incorporate the findings of recent scholarship. A fairly radical piece of work would seem to be called for. If it could be couched in such language as would make it usable for singing in church so much the better, for the present translation of Coverdale, though almost incredibly beautiful in some places, in others yields no sense and in yet again other places is too antiquated for the fifties of the twentieth century. If Dr. Gunn would come to our help in one or both of these ways, he would put us still further in his debt.

DONALD BRADFORD.

THE STATE IN THE NEW TESTAMENT.

By Oscar Culmann. S.C.M. Press. pp. 121. 12/6.

The thesis of Professor Culmann's new book is that in the New Testament there is one consistent doctrine of the State. He says that the State is willed by God for this age and for this age only: it is not "a final institution". In this age Christians must give Cæsar his due, but they must not give Cæsar God's due. Giving Cæsar his due involves refusing all temptations to try to supplant him. This was the mistake of the Zealots who tried to take the kingdom of heaven by force. In the first two chapters Culmann tries to identify not only Judas as a Zealot but Peter, James and John as well and to show that our Lord Himself was so closely identified with them in the eyes of His enemies that He was in fact condemned as a Zealot by the Roman State "because it did not take the trouble to ascertain and to understand Jesus' real attitude" (p. 54). Chapters III and IV deal with the State in Paul's writings and the Apocalypse. Here the author's purpose is to establish his thesis. In the Pauline chapter the passages chiefly considered are the classic Romans xiii, I Corinthians ii. 8 and, very interestingly, I Corinthians vi. 1 ff, where he draws out the significance of the judging of angels by Christians.

Culmann's book consists of lectures given in America in 1955. It is a pity there were not then available in print lectures which were given in Canada the previous year by Professor G. B. Caird which have now been published under the title, *Principalities and Powers*. In this book Caird attacks Culmann's interpretation of Romans xiii as it had been outlined in *Christ and Time* and as it is repeated in the present volume. Caird would agree with Culmann against Culmann's German critics that the "exousiai" of Romans xiii refer not only

to the pagan state but to the angelic power behind that state, but he would deny that the state is something temporary within the divine order of redemption. Rather he would assert that it belongs to the order of creation and with the rest of creation may eventually be redeemed at the Parousia.

We may agree with Culmann that in the New Testament there is one consistent doctrine of the State but one reader at least finds more conviction in Caird's interpretation than in Culmann's. The humility of approach of the former in contrast with the self-assurance of the latter may have influenced his judgment in this matter.

MICHAEL HENNELL.

TYNDALE NEW TESTAMENT COMMENTARIES: I AND II THESSALONIANS.

By Leon Morris. Tyndale Press. pp. 152. 7/6.

This new series aims at providing commentaries by scholars who are also "convinced Christians"; which in case you don't know means conservative Evangelicals. Fair enough! Fifty years overdue, in fact! What price conservative exegesis?

Remarkable value at very moderate cost, if this first volume is indicative of six more now in preparation. We are offered a compact scholarly introduction, in which the author deftly balances opposing viewpoints of such as Harnack and Burkitt, quietly draws their more critical stings, cancels one theory out by another, and decides "there are no sufficient grounds for thinking anything is less than 100% authentic". If anyone gets less than his due, it is not the deflated critic, but that noble prophetic writer, Silvanus.

The commentary itself is primarily exegetical and only secondarily homiletical; it is based on the A.V., but pays due regard to later versions. Obscure texts are handled competently; e.g., the alternative renderings of the Greek *Skewos* in I Thess. iv. 4 as either "body" or "wife" are carefully discussed; and the possibility that Claudius may be the power restraining the Antichrist in II Thess. ii. 6 is frankly admitted: although on this theory Claudius surely restrains the mad policy of Caligula, not the boy Nero, as Morris imagines.

The Preface leads one to expect additional notes on subjects like Paul's eschatology or the Resurrection; but these do not materialize, which is quite a defect. Otherwise the writer has done an admirable job; we hope succeeding volumes will maintain this scholarly standard.

D. H. TONGUE.

OPERATION FIRM FAITH.

By H. G. G. Herklots. Hodder & Stoughton. pp. 126. 4/6, paper.

All Christian people should have at heart the problem with which Canon Herklots deals in this book—that of the religious education of our children. He points out soberly that "it takes a couple of generations to breed Christianity out of a family", and that to-day many children do not know what a church is. This book was written at the request of the Children's Council of the Church of England Council for Education, and its title—Operation Firm Faith—is the name of a campaign designed primarily to awaken Church-people to

their responsibilities in this matter. He complains further that the greatest enemy of Christianity to-day is slipshod thinking even among Church-people, who are often too lazy to think out and face squarely the responsibilities which their faith imposes on them in our social framework. Do we ever consider seriously how responsibly (or irresponsibly) we are acting towards our families? Or do we, in Canon Herklots' words, pamper and patronize them without really respecting them, so that instead of growing into a mature faith in Christ within the family they think of religion as something sickeningly childish, which their parents cannot even discuss reasonably and frankly—religious cowardice, as Canon Herklots puts it? If we fall in the latter category, then "Operation Firm Faith" will give us much to ponder over, and much to help us.

This is a practical hand-book, as the title tells us, and it contains an almost bewildering number of suggestions about what all Church-people can do to win back our children for Christ. Above all Operation Firm Faith "starts with grown-ups". The Christian Faith must be presented to them as contemporary, so that they may see our world situation in its light, and then they may repent of a thoughtless life of pleasure in which responsibility has been shelved on the Welfare State. Then only will our children begin to take religion seriously. Family worship and family attendance at Holy Communion should be encouraged, in adult classes the difficulties of Christian thought and theological terms should be discussed together, for children soon discover what their parents really consider important, and will soon see through a religion which leaves them to go to church alone, or which can only make a feeble attempt to answer their questions. Canon Herklots has much to say on the ways in which families may be brought into the Church and retained as useful members, and these are things which every parish may discuss and decide for itself. Above all our children must grow up in a Church where there is "Firm Faith", where they will not be talked down to, and where they will find a useful place in the work and life of the parish—"Take heed that ye despise not one of these little ones".

F. H. PICKERING.

BY SEARCHING.

By Isobel Kuhn. China Inland Mission, and Lutterworth.
pp. 128. (paper) 4/6.

Last year *Ascent to the Tribes*, Mrs. Kuhn's brilliant account of pioneering in Thailand, proved that the days of classic missionary books are not over. In March, this year, Mrs. Kuhn died of cancer, but before her death she had written an account of her spiritual pilgrimage. This, too, may well become a classic. It is the freshest, most human and most spiritual piece of autobiography that has been published for many a long day.

The story opens with Isobel Miller (as she then was), a Canadian in her first year at University in Vancouver in 1920, losing her "second hand" faith as the result of the attitude of one of the professors—an incident that must have been all too common in universities at that period. With a frankness that is all the more effective because it is not intense, she describes her spiritual wanderings in "the Misty

Flats " of uncertainty and disobedience, her unhappy love affair, her near-suicide, and her discovery that God was still interested in her and ready to take her back step by step, as far as she could bear it.

So many spiritual autobiographies are spoiled either because they are told in a rarified language of intensity, through the spectacles, so to speak, of a mature faith, or because the author is so shocked by his past that you are unable to gauge his feelings as they were at the time of which he writes. Mrs. Kuhn avoids both these pitfalls. You can see that the Isobel Miller of those early days was a genuine person though certainly remarkably gifted. It is delightful to learn that she received answers to prayer about getting partners for dances. God met her at her level, proving His power and at the same time showing her, slowly but surely, that " this kind of a life would never satisfy ". There follows a chapter which should do much good : " Extinguishing the tapers," in which worldliness is slowly driven out by the discovery of happinesses which made it unneeded. The story ends with Isobel, now engaged to a fellow-member of Moody Bible Institute, already in China, leaving Vancouver for the East in 1928.

This book should be widely used, especially for young men and young women. Its humour, its lack of " pi " language and its honesty will lead them towards the height of consecration which enabled God to use Mrs. Kuhn in Lisuland and Thailand. And it is a remarkable revelation of God's ways with man.

J. C. POLLOCK.

A TWO WAY RELIGION.

By V. A. Demant. Mowbray. pp. 73. 5/- (paper).

A splendid little book, setting out the two " loves " of the Christian ; love of God, and love of neighbour. Canon Demant's style is not altogether easy, and his categories are a little strange, so that the book does not make for easy reading. On the other hand it is nowhere really difficult, but it is a book to be read more than once if it is to be fully flavoured and its teaching absorbed.

The first five chapters—or talks, for it is a reprint of a series of broadcast talks—deal with our relationship to God, and draw on the writings of the Christian mystics, teaching that there is a continuous and uninterrupted union between the " essential " spirit of man and of God. Our Christian development—sanctification—consists of ridding ourselves of those things which hide this union from our active senses ; such as our sinfulness, pride, complacency, and self-made religion. The latter is an important and provocative thought, particularly as he goes on to suggest that God deals with this desire to seek Him in our own way by giving us " barren periods " when the comforts of and delights of religion are withdrawn, so that we have to seek Him out of love for Himself alone.

The second part of the book deals with our love for our fellow men. Here two important points are brought out : (i) we have to learn to love them for no reward, i.e., to love those people who can fulfil no need in us. For this we must be at unity within ourselves, which means in turn that we must be at conscious unity with God. (ii) We must learn to love those unknown millions of our neighbours in the world.

One cannot but raise a questioning eyebrow at the underlying assumption of the book—this unconscious unity of the essential spirit of man with God. The Bible appears to teach that man is cut off from God by his sin. Unity indubitably there is between the Christian and God, but this is normally the result of conversion, which does not take place, according to Canon Demant, until this union (already there) is recognized and accepted (p. 38).

J. G. HUNTER.

THE INDIAN CHRISTIANS OF ST. THOMAS.

By L. W. Brown. Cambridge University Press. pp. 315. 40/-

It is curious how little is known in ordinary parishes of the West about the Syrian Churches in South India, part of which hold the key to the evangelization of much of India. Bishop Leslie Brown was for some years Principal of the theological seminary at Trivandrum, in the very centre of the Syrian area, and while there he made an extensive study of the Malabar Christians and their history. This book is thus a closely documented and extremely scholarly account of a little known section of the Christian Church.

He first describes the Syrian Christians as they were found by the Portuguese explorers early in the sixteenth century. He then discusses their origin and deals very fully with the question of the part played by St. Thomas. His conclusion is that the apostle did probably go to India, but that his sphere of work was more likely to have been in the north, and that the Syrian Christians probably do not actually spring from St. Thomas himself. Reverting to the sixteenth century he describes the efforts of the Portuguese missionaries to bring the Syrians under the Roman obedience. Anyone reading this book must be saddened by the way these ardent missionaries spent so much energy on making the unwilling Syrians into half-hearted Romans, almost to the exclusion of evangelism among the Hindus.

The eighteenth century was a confused time, but with the coming of the British, the Syrian Churches came under the influence of the C.M.S., and the story of how many of them began to realize that they had wandered from Scriptural principles is well told. More briefly, Bishop Brown describes the divisions in the Syrian Churches which resulted from their Reformation, though perhaps he might have described more fully the work and place of the Mar Thoma Christians, some of whom are now doing such splendid evangelistic work in the East.

The book concludes with an account of the social life and the faith of the St. Thomas Christians to-day and has some useful appendices.

J. C. POLLOCK.

QUAKERISM AND THE RELIGIOUS QUEST.

By E. G. Dunstan. Allen & Unwin. pp. 69. 6/- (cloth). 4/6 (paper).

QUAKERISM AND EARLY CHRISTIANITY.

By H. J. Cadbury. pp. 48. 6/- (cloth). 4/- (paper).

These two books are reprints of Swarthmore Lectures, the first for 1956 and the second in 1957. They are addressed to the members of the Society of Friends on the evening preceding their Yearly Meeting.

The object is twofold—first to interpret more fully to the members of the Society their message and mission and secondly to present to others the aims and fundamental principles of the movement. Both these lectures demand close and concentrated reading. It was perhaps inevitable that in view of its origins the Quaker doctrine should be particularly liable to variety and even vagary of expression.

Its basic principle is that of the "Inward Light". John i. 9 is its watchword, though this is not to say that it is founded on Holy Scripture. Holy Scripture is taken to confirm but not to initiate its teaching. There is therefore no formal or credal statement in Quakerism. Edgar Dunstan's views, nevertheless, are obviously very close to orthodox Christianity and his lecture is clearly directed to arresting some of the tendencies that exist in modern Quakerism. He points out that while there are dangers in the absence of dogmatic statements, yet these dangers must be accepted as better than the risk of stagnation. This, of course is fully realized in the Anglican Church at least, and a freedom of interpretation of its credal statements is permitted so long as this freedom does not violate Holy Scripture.

In *Early Christianity* Henry Cadbury deliberately keeps clear of doctrinal definition and confines himself to history and his interpretation of it. He acknowledges what is obvious to his listeners or readers—that his treatment of his subject—the parallelism between the rise of the Christian Church and that of Quakerism—almost gives the impression of two independent movements rather than that of one within the other, one originating in Jesus Christ and Christocentric in its teaching and practice, the other inspired by "the Inward Light". He tells us indeed that the early Friends "searched the Scriptures not so much to see what Quakerism ought to be, as to show that Quakerism agreed with the New Testament teaching". He quotes Fox as saying naïvely that certain truths were opened to him directly and that later he found them in the Scriptures. Henry Cadbury would rather disown the term Christianity altogether than accept a definition of it which many Christians assign to it.

Both these books have a very great value for anyone who desires to have first-hand knowledge of a movement which is justly honoured for its ethical values and social service, however unorthodox the theology of some of its adherents.

W. N. CARTER

FURTHER REVIEWS

THE HOLY BIBLE, TRANSLATED BY RONALD KNOX.

Burns & Oates. pp. 1,195. 35/-.

A new edition of Monsignor Knox's translation of the whole Bible has recently been issued. An assessment from our view point may be of value. As is well known Mgr. Knox was obliged by the obedience of his communion to work from the Vulgate and not from the originals though he translates "in the light of the Hebrew and Greek".

His work may be looked at from two angles. First, from the Roman Catholic; every Protestant must rejoice that a reasonable version of the Scriptures in the common tongue is now widely available for

Romans. The Bible is probably being more read by Romans in England than ever before, thanks to Ronald Knox. As Protestants, however, we naturally look to see whether we may get spiritual help from using this new version alongside those we have already. Setting aside the various factors which naturally jar on Protestant minds, such as the way in which the Latin version is referred to in the notes as if of equal authority to the Hebrew and Greek, we may estimate its power. No doubt it is a great literary achievement. Here, for instance, is a verse of two from Jeremiah: "meet them undaunted, and they shall have no power to daunt thee. Strong I mean to make thee this day as fortified city, or pillar of iron, or wall of bronze, to meet king, prince, priest of Judah, and common folk all the country through. . . ." There is force there, mainly because of the literary beauty of the translation. On the other hand, Knox has certain tricks of style which become rather irritating, such as his dislike of definite and indefinite articles and his habit of putting verbs at the end of the sentence. Sometimes his translation becomes so involved, as in parts of Isaiah liii, that it needs quite a lot of unravelling. And in the narrative parts of the Old Testament you seem to be reading some medieval saga, so that the translation has the effect of dating the Scriptures—somewhere about 1400 A.D. as told by Sir Walter Scott.

The greatest disappointment this reviewer had was in finding that the Old Testament seemed to be brought to him second-hand. He approached it unbiased but was compelled to feel that the translating from a translation had removed the spiritual impact of the Scriptures. In the New Testament this is less so, and although, of course, the Vulgate has a number of phrases which give a different doctrinal import to certain passages, on the whole the New Testament stands out better than the Old in this translation, though even there Knox does not give entirely a *modern* translation and uses "thee" and "thou" quite freely.

It would not seem that Knox is going to be particularly popular among Protestants, though we must certainly rejoice that he has been led to make this great translation which will be of great value to his co-religionists.

J. C. POLLOCK.

THE SPRINGS OF MORALITY. A CATHOLIC SYMPOSIUM.

Edited by J. M. Todd. Burns, Oates. pp. 327. 30/-.

The present book arose out of a series of papers read at Downside Abbey in 1955. It consists of twenty-four chapters contributed by different authors, and elements from the discussion have been incorporated into the original essays or worked up into separate appendices. If a certain lack of coherent development is a necessary consequence of this mode of treatment, it is compensated by the fact that experts in different fields are able to contribute, and the one theme is informatively treated from a series of different angles.

The nature of the book makes it impossible to take up individual points either for criticism or commendation. The first essay, for example, opens up at once the enormous field of the relationship between philosophical and Christian ethics, and invites a searching

analysis of the Roman Catholic synthesis proposed. Again, there are short sketches of non-Christian moralities, and at the heart of the book we have a series of concrete moral problems which obviously stand in need of more detailed discussion. A particularly interesting chapter is that on what are called the English Protestants, where no little justice is done to the contribution of Methodists, Evangelicals and Quakers in the field of social righteousness.

In turn, the work poses many of the leading problems of ethics, provides us with many of the relevant data and suggests the general line of answer given by Roman Catholicism. It is sanely written, and full of helpful elements. Indeed, we might say that it far surpasses in insight and scholarship much that Liberal Protestantism has to offer on similar themes. But it leaves us with the larger question whether a genuinely Scriptural and Christian ethics can really be developed along these lines and on these presuppositions; and with the challenge to Evangelical theology to produce, either in a simple volume or a series of studies, the alternative of a true ethics of faith and obedience.

G. W. BROMILEY.

REASON AND REVELATION IN ISLAM.

By A. J. Arberry. Allen & Unwin. pp. 121. 12/6.

The proper relationship between faith and intellect in the sphere of religion is a matter which has always been debated: and the debate will never be resolved by man's finite intelligence. The instinct of worship and of free enquiry are both divinely implanted and must always be held in tension. Certain forms of Hinduism and Buddhism do indeed claim to be purely rational: but they achieve this by reducing religion to universal principles of philosophy and ethics and to techniques for self-mastery.

This way is not possible for a religion which claims to be based on a revelation of the transcendent, and the debate between reason and revelation has therefore taken a very large place in the history both of Christianity and of Islam. In both cases, their central Hebraic heritage in the Old Testament predisposed towards unquestioning acceptance of an authoritative revelation. But Christian thinkers first and Muslims later could not escape the impact of Greek philosophy with its rationalist tradition.

In this little book Prof. Arberry gives a fascinating sketch of the debate within Islam. In four chapters he deals first with the early controversies and in particular with the Mu'tazilites who sought to formulate "a set of doctrines acceptable to disciplined reason and maintainable by physical force". Then with the attempts of Avicenna and others to find a place within Islam for the philosophy of Aristotle, with its exalting of speculation and its belief in the eternity of the universe. Both movements were in the end proclaimed heretical. In the last two chapters some account is given of attempts by an Ismaili teacher of the eleventh century, and the Sufi mystic Abu Yazid who lived some two centuries earlier, to reconcile speculation with Koranic orthodoxy. In both cases the author draws on recently published sources, and has provided some fascinating new material for students of comparative religion.

C. S. MILFORD.

ESSAYS IN LIBERALITY.

By Alec R. Vidler. S.C.M. Press. pp. 186. 15/-.

This volume comprises ten essays and lectures delivered during the last ten years by the present Dean of King's College, Cambridge. As the title suggests, the standpoint is essentially that of the so-called Modern Churchman, and the Conservative Evangelical comes in for a certain amount of castigation, but he is not alone.

In a recent letter to *The Times* on the subject of Canon Law Revision, the author wrote, "What the Church of England needs is not more order and discipline, but a spirit of radical experimentation which would be very disorderly and rebellious, at least in its early manifestations. In my view both the clergy and the laity of the Church of England are, with rare exceptions, monotonously conventional and depressingly docile, and the revision of the Canon Law is calculated to make them more so. The sooner it is abandoned the better." This quotation will show the writer to be a determined opponent of the *status quo* and a zealous supporter of "a new reformation". He admits, however, that "in the economy of the Church there is need for both types, the unreasonably confident and the astringently sceptical: both have their indispensable contribution to make to the mission and message of a church".

He describes Billy Graham's Crusades as symbolic of a flight to religion combined with a flight from reason, the result of such may be only an undergraduate mood or fashion. The clergy of former generations, he says, were tied to the use of the Bible and the Prayer Book. Elsewhere he writes of a need to demythologize the Gospel, whatever that may mean. There are some unusual terms used for which an up-to-date English Dictionary may be needed.

Undoubtedly the best and most helpful contribution is reserved for the last and is entitled "the obedience of a Christian Intellectual". It follows some plain speaking on "the appalling religiousness of America". He accuses the preachers of the U.S.A. of still advocating justification by good works: they are not proclaiming the Gospel of salvation by faith in Jesus Christ.

In this final paper which comprised part of the *Christian Newsletter* of October 30th, 1946, we reach a positive standpoint with which we thoroughly agree. He outlines the position and character of the Good Christian Intellectual: he must be a member of a local Church, not of an eclectic body dominated by a silly but subtle arrogance; he must pray, submitting his mind to be taught by God and listening like a child; he must be a lay theologian, seeking to glorify God with his intellect; he must be a reconciler and a pastor. All this is described as a counsel of perfection, but one which through the power of the Spirit can be realized.

E. HAYWARD.

FAITH AND MEDICINE.

By André Schlemmer. Tyndale Press. pp. 63. 2/6 (paper).

THE LIMITS OF MEDICAL RESPONSIBILITY.

By Arnold Aldis. Tyndale Press. pp. 16. 6d. (paper).

Faith and Medicine is a fine book, stimulating and forthright. The

chapters—The Christian Life and the Body, Faith and the Care of the Body, Faith and Medical Science, Reverence for Life and Medical Vocation, Instinct Reason and Intuition—reveal the main themes. Christian Science is demolished, Faith Healing is dismissed; the problems of euthanasia, suicide, abortion and dying are examined. Especially illuminating is the doctrine of the body, the distinction between *σῶμα* (body) and *σάρξ* (flesh) being carefully drawn. Our bodies are not just a collection of molecules, but the Temple of the Holy Spirit, the vehicle for doing good. The Lord took a human body.

Medicine is an art imparted to man by God's common grace; if the physician be a Christian he is twice a physician. The physician must have unfailing compassion. His worst failures are due not to ignorance, but lack of conscience and excess of self-confidence. His chief requirements are love, wisdom, discipline and prayer.

Mr. Aldis admirably re-examines the foundations of medicine to-day. Political intervention, scientific advance, and widespread scepticism endanger the old basis of practice which was essentially Christian. Thus, the individual may be sacrificed for the many; medicine may be run by the clock; loyalties to patient and fellow-doctor spoiled. The corrective: to reverence human life and the individual even as Christ did; to go the extra mile; to cultivate wisdom, remembering that "Christ Jesus is made unto us wisdom". I thoroughly recommend both these publications.

S. H. GOULD

NEW TESTAMENT FAITH FOR TO-DAY.

By A. N. Wilder. S.C.M. Press. pp. 186. 15/-.

Professor Amos Wilder of Harvard is well enough known in this country for any book of his to be received with respect and read with profit. This latest volume, based in large part on a course of lectures given in 1948, deserves very careful reading and provokes deep—and sometimes disturbing—thought. He believes that to-day we have "a new opportunity to interpret the Scripture in its fullness": his critical position is what he calls "post liberalism", and he remarks that "a post liberal cannot be biblicist". Without defining this term, it is clear from all that he says that, in the view of the post liberal school, such events as the Incarnation, the Resurrection, and the Ascension, are not to be conceived in literal terms but as mythopoetic imagery.

Some readers will find this book extremely courageous; others will feel it to be dangerous: certainly it is not to be put in the hands of any who are less than sure of the grounds of their faith. Rather curiously Professor Wilder finds the narrative of St. John's Gospel more credible than that of the Synoptists, and holds that it contains more of the original *Kerygma*. The scheme of the book is to set out first, certain essentials for commending the Gospel to our time, and then to examine in turn the Proclamation of Jesus, the Message of Paul, and the Johannine Witness. The concluding chapter, summing up all that has gone before, reveals the writer as a devout believer in spite of such wayward remarks as (among many examples), "Jesus' proclamation of the kingdom did not include an announcement of the second advent in the form in which the gospels teach it," or, "If modern readers

subject to the idea of the incarnation, it is always possible to treat it as a myth or an allegory". Where do we go from there?

D. F. HORSEFIELD.

A PARAPHRASE OF ST. MARK.

By Richard Tatlock. Mowbray. pp. 72. 4/- (paper).

There would seem to be an abundance of modern translations of the New Testament, and at first sight it might appear that this new publication is not really needed—but to one who has long been familiar with Veymouth, Moffatt and in later days, J. B. Phillips, this paraphrase comes with a distinct appeal of its own. There is something essentially fresh and stimulating about its language; and the division into paragraphs which are neither too large nor too short makes it eminently readable.

As the Archbishop Elect of Cape Town suggests in his Foreword, it is possible that the Gospel Story, despite all its wonder, can yet grow dull with over-familiarity. The very format of the Authorized Version with its many short verses printed in a uniform, and somewhat uninteresting style may fail to produce the moving effect, which is to be desired.

This paraphrase is the direct opposite of this. Each section consists of about twelve verses, introduced by a brief headline in italics giving the subject, and is well spaced. Where special stress on a word or phrase is desired, italics are used, but only rarely.

Altogether this is a very helpful little book, but it is unfortunate that the price is as high as 4/- for this may militate against the very wide circulation which it deserves.

E. HAYWARD.

THE MAKING OF THE SERMON.

By Robert J. McCracken. S.C.M. Press. 1956. pp. 104. 10/6.

This book is pleasing to read and is full of suggestive practical comment on the preacher's task. Its author is a Scot who has more recently worked in Canada and New York City. Its contents were delivered as the Stone Lectures at Princeton Seminary. "The long-range Preparation of the Sermon" is first recognized to include the preacher's self-discipline. "Personal quality is the major factor in producing spiritual power." What is most essential is that the preacher should prepare himself.

Two chapters then deal with "The Varied Character of the Sermon". Here detailed consideration is given in turn to what is called expository, ethical, devotional, theological, apologetical, social, psychological, evangelical, and life-situation preaching. It is explicitly emphasized that expository preaching should have pride of place. Ignorance of the Bible is so widespread that more than ever it is the preacher's duty to expound it. Not only so; "to engage in serious and systematic biblical exposition frees preaching from the worst kind of subjectivism and gives it breadth and comprehensiveness".

"Preaching as an Art" is then aptly treated. Here we are wisely told to learn from older preachers, not to rely too much on techniques, to be prepared to take pains. Finally on "The Construction of the Sermon" the writer confesses how he himself goes to work to produce the finished article. The book thus offers on its subject much stimulus, challenge, and useful guidance.

ALAN M. STIBBS.

SHORT REVIEWS

A SHORT INTRODUCTION TO MORAL THEOLOGY.

By Lindsay Dewar. Mowbrays. pp. 48. 3/6 (paper).

The contents of this book were given originally as lectures to the clergy. They may perhaps be described as technical, and not very easy to digest by the average man.

The headings of the three chapters are : The Place of Law in the Christian Religion; The Christian Doctrine of Conscience; Christian Casuistry. As regards the place of Law in Christianity, Our Lord endorses the commandments. He draws a clear distinction between Law and Legalism. The bad man is St. Paul, "who tended to overemphasize the element of grace. This somewhat one-sided emphasis was renewed and exaggerated at the Reformation by Luther." It is difficult to see how this can be made out. The Christian doctrine of Conscience is carefully examined. Then we come to Christian Casuistry. "The Church of England clearly assumes in the Book of Common Prayer that there are difficult cases of conscience where spiritual counsel and advice are needed. Indeed, Anglicanism in its very nature tends to create situations where such cases are likely to arise." If this means that Anglicans are not bound by cast iron discipline such as is found in another Body where such situations are provided for, Casuistry may play only a minor part in the training of our clergy. Nevertheless, they need an understanding of human nature. H. DROWN

RELIGIOUS FACTORS IN MENTAL ILLNESS.

By Wayne E. Oates. George Allen & Unwin. pp. 239. 16/-.

Both the concepts which are envisaged, and the language used to express them, by psychologists and theologians when they are discussing the human personality, may be so different the one from the other that it is tempting to suppose that the two parties are talking about two different races of human being. It is as though two maps of the same country, one physical and the other political, gave the impression that they were maps of two different countries. Naturally it takes a knowledgeable geographer to see the two presentations fused into one. In the same way it takes someone with a foot in both camps, or perhaps one should say with a foot on both sides of the dividing ridge, to see how both these disciplines are dealing with individuals, and indivisible individuals at that. Professor Oates is to be congratulated on the way in which he moves effortlessly from one foot to the other. The chapter on "Some differences between healthy and unhealthy religion" is particularly good and says some things that need saying very much. He is always sympathetic, perhaps sometimes a little over-critical, never dull. Best of all, the book cannot fail to be stimulating to anyone who have to try and deal with the often tantalizing issues which arise from any attempt to integrate Christian teaching with psychological ideas, when dealing with the personality of man. A. P. WATERSON

THE STORY OF THE CROSS

By Leon Morris. Marshall, Morgan & Scott. pp. 128. 8/6.

No one can fail to be impressed by the freshness of the presentation

of the story of the cross by this accomplished Australian expositor. Dr. Morris gave these studies first as Lenten meditations in St. Paul's Cathedral, Melbourne, but to the six required for Lent he has added, as a proper sequel to the Passion story, a concluding study on the Resurrection. Every reader will find many new applications of passages. There is ample evidence of the scholarship which lies behind these expositions, but they are not on that account heavy and exacting. Indeed, they are quite the reverse. There is something here for everyone who earnestly desires to equip himself with a further understanding of the course of events leading up to the cross. The humble believer, the Bible Class leader, the preacher will all profit by reading this commentary on the last chapters of St. Matthew's Gospel.

H. DROWN.

ROMANS IN THE GREEK NEW TESTAMENT FOR THE ENGLISH READER.

By Kenneth S. Wuest. Pickering & Inglis. pp. 300. 17/6.

Wuest follows the pattern he used successfully in Hebrews and Mark. Dealing with a verse or two at a time, he transliterates and discusses the main Greek words, gives a translation incorporating the points thus discovered, and concludes the whole with a complete, expanded translation. Here the comparison with Hebrews ends. It was a readable and helpful commentary; Romans is dull, prosy, and uninspiring. In Hebrews, the opinions of other scholars were firmly in the context of an independent treatment of the text; Romans never rises above being a hotch-potch of other men's opinions. Wuest appears as a mere copyist of the commentators, and leaves no impression of mature, independent judgment and exegesis. The book is a monument to human industry rather than a contribution to Biblical study.

J. A. MOTYER.

ALCHEMY.

By E. J. Holmyard. Pelican Books. pp. 269. 3/6.

The veil between magic and religion is never a very substantial one even nowadays, and we are well and truly back in the dark ages, when it was hardly there at all, in this account of alchemy and alchemists. The book is a mine of information, and is scholarly, detailed and interesting. The illustrations are excellent, and for anyone with an interest in the history of science, and the philosophy behind it, it is very good value for money.

A. P. WATERSON.

THE CHRISTIAN AND THE STATE.

By H. M. Carson. Tyndale Press. pp. 48. 1/6 (paper).

This is a first class little book dealing with the main factors involved in the Christian citizen's relationship to the state. It is written for Christians, and as such the concept of sin is introduced bluntly into the second paragraph, without any attempt to justify it for secular or pagan readers; similarly his introduction of the idea of the state as "God's instrument for resisting open wickedness" would meet with instant approval only with the convinced Christian reader.

Of course, this concept leads him to deal with the ancient and thorny problem of obedience to unjust rulers. The state is ordained of God,

and we must obey what God has ordained, but if the state is governed by unrighteous men, what must the Christian do? Mr. Carson answers, obey the state, except where it conflicts with the conscience (i.e., Rome's demand for Emperor worship).

His chapters on prayer, Christian political activity, capital punishment and war, are splendid, full of common sense and well informed. His emphasis on the rightness of voting for candidates in an election who are Christians, even if of the opposite political colour to our normal preference, is particularly to be welcomed in this age of party blindness.

J. G. HUNTER.

NOTES ON BOOKS RECEIVED

Faith made them Champions, by Norman Vincent Peale (12/6), and **Your Prayers are Always Answered**, by Alexander Lake (15/-) (*World's Work*) are two typically American collections of stories about faith and prayer. Some of them are very moving, but there is a tendency to suggest that success in business or life is the inevitable result of faith and prayer. The second book in particular seems to be somewhat sub-Christian, as its title denotes. Nevertheless, there are some excellent illustrations for preachers.

Flower Arrangement in the Church, by K. M. McClinton (*World's Work*, 12/6) is an excellent little book which should be of great assistance to clergy wives and others who have the task of making the church beautiful, especially at festivals.

The Temple of Jerusalem (9/6) and **Golgotha** (10/6), by André Parrot (*S.C.M. Press*) are two further volumes in Parrot's studies in biblical archæology, and once again in short compass give an excellent account of the present archæological situation.

Matthew Henry's Sermon Outlines, by S. B. Quincer (*Marshall, Morgan & Scott*, 12/6) is the fruit of a lifelong devotion of an American clergyman to Matthew Henry. He has selected some of Henry's sermons and gives full outlines. Although complete sermons might prove rather long for the average British congregation to-day, there is a mine of spiritual worth to be dug out of this book.

Pioneers of the Kingdom, Part III, by P. L. Garlick (*Highway Press*, 5/-) is a splendid contribution to Day and Sunday School teaching. Taking twelve great Christians of Africa and Asia, Miss Garlick gives copious details from which teachers can make up lessons. She also sets her heroes in their historical contexts. It is not surprising that this is the eighth edition of a book first published in 1936.

On with the Job, by Mary Warren (*Highway Press*, 2/6) is the fourth pamphlet in the C.M.S. In the World To-day series, and by selection of incidents drawn from all over the C.M.S. field shows what work is being done among the national Churches. An extremely useful book for all those interested in missionary work, and especially for those who are not.

Sounding Chords, edited by E. K. O'Rourke (*China Inland Mission*, 1/6) is the C.I.M. story of the year, and gives much detail, especially about the pioneer work being done in S.E. Asia. It should be a great stimulus to prayer.

Ragman's City, by Boris Simon (*Harvill*, 18/-) is a sequel to **Abbé Pierre and the Rag Pickers**, and continues the story of this unusual Frenchman's great work among the down-and-outs of Paris. Abbé Pierre is now a very famous figure in France and this book does him justice.

Hold the Faith, Book III (*I.V.F.*, 1/6) continues the introductory Bible study course that has proved very useful, especially among undergraduates and young Christians of youth fellowships and the like. It covers twenty-six weeks and includes studies on the life of our Lord, the Epistles, and some of the Old Testament. The brief notes and the questions are admirable.

Son of the South, by G. Abadie (*Salvationist Press*, 1/6) is an account of Aimé Boisson, a great salvationist who worked in the South of France.

The Place of Symbolism in the Word and Sacraments To-day¹

BY THE REV. PHILIP E. HUGHES, M.A., B.D., D.Litt.

A SYMBOL is a sign, and a sign is by its nature *significant*; it is a pointer to a reality beyond itself. The particular function of symbolism is to point meaningfully to the unseen reality which lies beyond the apprehension of our physical senses, but which none the less is at least in some measure apprehensible by man in his capacity as a spiritual being. The use of symbolism is an acknowledgment on man's part that there is an unseen and greater reality beyond the limits of his own mundane and finite experience. It is the language of suggestion, pointing away to ultimacies which exist but may not be concretely defined. It is, in the last analysis, the language of finitude on the border of infinity, of man the creature in relation to the limitless person and activity of his Creator.

As a universal mode of expression, symbolism, indeed, clearly indicates that man, whether savage or civilized, is at his centre a *religious* being. It is quite fallacious to imagine that symbolism is a device appropriate only or mainly to children and simple souls. On the contrary, the greatest minds in the highest cultures have found it indispensable, and continue to find it so. By way of illustration, it is sufficient to mention the mathematical symbolism of the philosophers Russell and Whitehead, as expounded in their *Principia Mathematica* (or, for that matter, the mathematical symbolism of the ancient Pythagoreans), and the symbolist movement in poetry, which aims by means of suggestion and verbal adumbration to evoke a vista, and thereby, as it were, move across the threshold of that further world of reality which transcends the range of human terminology.

In the hands of unbelievers, symbolism is not only a tacit admission of finitude in the face of the greater and indefinable reality which envelopes and penetrates all; it is also an expression of human sinfulness in so far as it represents an attempt to reach out to an unseen and mysterious circumference, as though man, despite his finitude, were the centre of reality, and himself, in some sense, the creator of that which lies beyond. All philosophies and systems of human thought are symbolical of this same thing, for they reflect man's lostness in the universe in which he finds himself, and his desperate longing to comprehend and explain things in their wholeness, and thereby to justify his own existence. But because of his finiteness it is quite beyond his capacity to grasp the whole, and because of his sinfulness he refuses and overturns that truth which is never absent from him—the truth, namely, of the supremacy and centrality of Almighty God, whose image he bears and in accordance with whose mind his environment is ordered. Hence the failure and futility of man's philosophical structures to satisfy the uncertainty at the heart of his being. In apostate

¹ A paper given at the Oxford Conference of Evangelical Churchmen held at St. Peter's Hall, September, 1957.

thought symbolism is (if I may borrow the words of Herman Dooyeweerd used with reference to another aspect of this same fundamental question) "a symptom of the internal unrest of an uprooted existence which no longer understands itself" (*A New Critique of Theoretical Thought*, vol. III, p. 784).

* * * * *

With Christian symbolism, however, the case is different. The Christian man, it is true, is still finite—hence the continuing need of symbolism for him also. But the vital difference lies in the fact that he has been redeemed from the power of sin—which does not mean that he is sinless, but does mean that his view of himself and the world has been restored to its true perspective. This perspective places God at the centre of reality, as the sovereign Creator and Governor of the universe. Man's knowledge of the meaning of things must, if it is to be correct, be in accordance with the mind of God. And the divine mind is disclosed in a twofold revelation. There is, to begin with, the *general* revelation of the entire order of creation, of which no man can plead ignorance, both because it confronts him whichever way he turns, and also because he himself constitutionally belongs to this order, and it is impossible to escape from the testimony of his own being. To the redeemed intellect, now restored to its pristine sanity, nothing is more natural and congenial than to understand every constituent element of the universe as a symbol of the eternal power and godhead of Him who is the Author of all. Every created entity points away beyond itself to the majesty of its Maker (cf. Rom. i. 18ff.; Ps. xix. 1ff.). "The whole earth is full of His glory" (Is. vi. 3).

But the mind of God is still more precisely disclosed to man in the *special* revelation of Holy Scripture, the light of which is focussed on the person and work of Jesus Christ, the eternal Son, in whom God's purposes of grace and judgment are concentrated. That symbolism has an important place in God's special revelation is obvious to every student of Scripture. The question which we must ask is whether the symbolism of Scripture has significance for modern man and is relevant to the situation in which he finds himself. In a densely populated industrial area, for example, where the earth is covered not with grass but with macadam and paving-stones, have we any justification for expecting people to grasp the significance of the expression "Lamb of God" as applied to Christ? When John the Baptist described our Lord in this way it was unnecessary for him to offer his audience any explanation, since they were all thoroughly familiar with the sacrificial sin-offerings of the Mosaic law, and this particular symbol applied to Christ was consequently full of meaning for them. But to the twentieth-century city-dweller the term "lamb" conveys little apart from the Sunday joint or its use as a term of endearment. Is not this a symbol which has lost its content, and ought it not therefore to be abandoned?

The fallacy of the method of accommodation implicit in a question of this sort lies in the assumption that modern industrial man is incapable of comprehending anything which is not couched in the terms of the mechanization and materialism of his physical environment.

After all, his daily life is not limited to the factory and the conveyor-belt. Even if he neglects the art of reading, he is daily carried outside of his immediate environment by the visual media of the cinema and television ; and, furthermore, in these days of rapid transportation and equal distribution of wealth, modern man, whether "working class" or not, has very definitely become a *travelling* creature at least once a year, when he takes his annual holiday. The countryside is not something remote from his comprehensibility. And can it seriously be maintained that the concept of sacrifice implicit in a symbolical expression such as "Lamb of God" is alien to modern man, living as he does in an age of global warfare and bloodshed? Scriptural symbolism is full of rich significance : if for the supposed convenience of modern man it is abandoned, the Church's spiritual fare will be seriously impoverished and we must not be surprised to find such a diet producing Christians (if it produces Christians at all) who are spiritually scrawny and anæmic.

Christian preachers and instructors, for their part, must always remember, however, that there is no such thing as a *bare* symbol. A symbol unexplained, or a symbol not understood, is in fact no symbol at all. Instead of clarifying, it confuses. Accordingly, a symbol, such as the term "Lamb" when applied to Christ, must be expounded, and it must be expounded in the light of its scriptural setting and content. Duly expounded, there is no surer way than that of scriptural symbolism for the successful communication of such essential Christian concepts as sacrifice, substitution, reconciliation, and so on.

* * * * *

We must give some attention to another form of symbolism employed in Holy Scripture which in recent years has suffered much misrepresentation. I refer to the symbolism of (in the main) certain prepositions and adverbs. Bultmann, Brunner, and others have assured us that the cosmology of the Bible is that of a three-storey universe, with heaven up above on the top floor, hell down below in the basement, and ourselves in between on the ground level. The fact of the matter is, however, that those who propound such a view are reading the cosmology of the Middle Ages into the Bible. Questions concerning the measurement and locality of spiritual entities fascinated the medieval mind in a manner which is foreign to the scriptural authors. There are two things which may be said here. Firstly, in the Bible the description of phenomena is that of naïve, pre-theoretical experience. In saying this I certainly do not mean to imply that the experience of modern man in our western civilization is no longer naïve and pre-theoretical. On the contrary, it is just this. His use of the inventions of our age, whether it be the aeroplane or the washing-machine, is not contingent on an abstract, theoretical understanding of their mechanism. They form part of the concrete horizon of his daily temporal experience. He approaches them as phenomena, not noumena.

Thus it is that twentieth-century man has no more compunction than first-century man had about speaking of the rising and setting of the sun, for that is an adequate and accurate description from the

point of view of the terrestrial observer, and it by no means necessarily indicates a mistaken cosmology. Thus also the Apostles who witnessed our Lord's departure from this earthly scene rightly described it as a going *up*, for that is precisely how this phenomenon appeared to them. The fact that from the point of view of a person on the opposite side of the earth a simultaneously ascending object must have moved in exactly the opposite direction does not stultify the use of such terminology—indeed, there is no other terminology available. But, it may be asked, what about the concept of a going *up into heaven*? Does not this imply that heaven is a *locality* on the cosmic map? and does not the fact that the earth is (a) spherical and (b) rapidly revolving, make nonsense of such a concept?—for bodies moving “upward” (that is, outward into space) from different points on the surface of a sphere, so far from converging on a single meeting-point, will become increasingly distant from each other; and a *revolving* sphere complicates the issue still further, since an ascent from the identical spot from which Christ ascended will not guarantee a journey in the same direction as He took.

The answer to queries of this nature involves the second thing which I wish to say: namely, that the concepts implied by terms such as “up” and “down”, “above” and “below”, when not used to describe phenomenal occurrences, are essentially *symbolical* in their significance. The Apostles saw Christ ascending, but they did *not* see Him honoured at the right hand of the Majesty on high. Their language describing the former is phenomenal; that describing the latter is symbolical. But we must not be misled into imagining that the phenomenal is more real than the symbolical; for, on the contrary, scriptural symbolism points away to a reality which far surpasses the narrow limits of our present terrestrial experience.

In every age, and in every language, it is common for prepositions and adverbs such as we have mentioned to be charged with symbolical significance. Accordingly, when we speak of a man as being “above” others in intelligence, or of soldiers as being “under” an officer, we are speaking symbolically, and not in terms of space and locality; or when a schoolboy moves “up” by yearly stages from the lowest to the sixth form we do not conclude that his school is a six-storey building with the sixth form on the top floor. And so it is with the Bible: language which, for example, describes God as reigning on a throne in heaven above does not mean that God is in human form occupying a material seat on the surface of a star or in some circumscribed locality in outer space; for it is *symbolical* language, the purpose of which is to convey the notion of God as absolutely and sovereignly transcendent in being, dignity, and glory; and none but symbolical language is adequate to convey such a notion.

In short, words must be interpreted in the light of the context in which they occur. If they are used symbolically, they must be understood symbolically; if they are used phenomenally, they must be understood phenomenally. Taken in isolation, words may be twisted this way and that to mean almost anything; but when respect is had to the context a word assumes a character and a significance with which no honest interpreter may tamper. If there is one thing we

learn from the revelation of Scripture it is that words are important. But while we who hold a high doctrine of Scripture recognize this fact, we must always remember that words are important only as units of *meaning*, and that their meaning is governed by the language which precedes or follows them. A word in isolation ceases to fulfil its proper function. Hence the ever-present task of exegesis.

* * * * *

History has shown that to venerate the text as though the words themselves were possessed of mystical potencies leads to ultra-verbalism for which the context becomes of secondary importance. And the ultra-verbalist becomes an ultra-symbolist who discovers in single words, and even letters, in isolation extraordinary significances which are entirely independent of the context in which they are placed. An example of this is the explanation given in the Epistle of Barnabas of the number 318, mentioned in Genesis xiv. 14, as a number which contains symbolically the mystery of the cross of Jesus. This is demonstrated by the application of the technique of *gematria* (in accordance with which each letter of the alphabet represents a distinctive number) as follows : the Greek *Tau* = 300 and is at the same time by its shape a symbol of the cross, *Iota* = 10, and *Eta* = 8, and these are the first two letters of the name " Jesus " in Greek—

$$300 = T$$

$$10 = I$$

$$8 = H$$

$$318 = TIH = T \text{ (the cross) } + IH[\Sigma OY\Sigma]$$

(Epistle of Barnabas, ch. ix ; cf. Clem. Alex., *Strom.*, VI, 11). The rabbinical authors, however, though applying the same technique, arrived at a very different conclusion, for they discovered that the *gematria* of the Hebrew name " Eliezer ", Abraham's servant (Gen. xv. 2), was 318 — אֵלִיעֶזֶר = 1+30+10+70+7+200 = 318 — and accordingly interpreted Abraham's 318 " trained men " to mean the one person of Eliezer alone !

In the concluding section of his *Heptaplus* the Christian Cabalist Pico della Mirandola (1463-1494) uses a different technique, that of *temurah* (that is, the transposition and recombination of the component letters of a word to form a series of new words), to demonstrate that in the first words of Holy Scripture, namely בְּרֵאשִׁית (" In the beginning "), there lies concealed the doctrine that it was in and through the Son, who is the beginning and the end, that the Father created both the cosmic universe and also man the microcosm ! For the Cabalist, indeed, whether Christian or Jewish, the whole Torah constituted a vast *corpus symbolicum* in which not only every word, but every letter, and every component part of each letter, was a symbol charged with profound mystic and transcendental significance (cf. Gershom G. Scholem : *Major Trends in Jewish Mysticism*, pp. 209 f. New York, 1946). Compared with this hidden esoteric significance the plain outward meaning of the text was regarded as a crude husk, of worth only to the common and uncontemplative masses.

It is to the Reformers of the sixteenth century that we owe deliverance from such fantastic and unnatural verbal manipulations. By their exposition of Holy Scripture, which showed proper respect for words as units of meaning within the framework of their context, the Reformers taught the Church once again that the text should be understood in its plainest and most natural sense, and should not be treated as a prospecting-ground for the unearthing of symbolical curiosities. An excess of symbolism leads to *mystery* religion, comprehensible only to the few who have been initiated into its dark secrets. But the symbolism of Scripture, like the revelation of which it forms a part, is addressed to all mankind; simplicity is its mark, and instruction and clarification its purpose.

* * * * *

A symbol, as we have said, points away from itself to a transcendent reality which lies beyond. It is not one and the same with the reality which it portends. Of this principle the Church needs constantly to be reminded, particularly in connection with her sacramental theology. Of the symbols authorized by Holy Scripture the Sacraments are the most arresting, since their character is not only verbal but also *visual*. Verbal symbols, of course, conjure up a mental picture; but a Sacrament is a concrete sign presented to the physical senses. Thus the Church Catechism defines a Sacrament as "an outward and visible sign of an inward and spiritual grace given unto us". A Sacrament, in other words, is a symbol pointing beyond itself to the reality of divine grace. It is a visible pledge and seal of the Gospel. As Augustine has said, "the Word is added to the element and there results the Sacrament, as if itself also a kind of *visible* Word" (Tract. LXXX, 3, on the Gospel of John). Dissociate it from the Gospel word of grace and it ceases to be a Sacrament. On the other hand, identify it with the reality which it signifies, and it ceases to be a symbol.

Accordingly, it is affirmed by Augustine that "those things are sacraments in which not what they are but what they display is always considered, since they are *signs* of things, being one thing in themselves and yet signifying another thing" (*Con. Maxim.*, ii. 22); and Hooker writes that the sacraments "are not really nor do really contain in themselves that grace which with them or by them it pleaseth God to bestow" (*Eccl. Pol.*, V. lxvii, 6). Hooker also offers an astute comment on the inconsistency of those who identify the sacrament with the reality of which it is the sign in the case of Holy Communion, but forbear to do so in the case of Baptism: "If on all sides it be confessed", he says, "that the grace of Baptism is poured into the soul of man, that by water we receive it although it be neither seated in the water nor the water changed into it, what should induce men to think that the grace of the Eucharist must needs be in the Eucharist before it can be in us that receive it?" (*ibid.*).

The view that there is in this respect a "fundamental distinction between Baptism and the Eucharist" has been recently defended by Dr. L. S. Thornton on the ground that in Baptism "the earthly element is instrumental to the transformation of man", whereas in the Eucharist "the earthly elements are themselves transformed"

In connection with both Baptism and the Eucharist he speaks of *identification*. In the former it is the baptized individual who is identified with the sacrifice of Christ ; and this is an identification by way of symbol, in accordance with the death-burial-resurrection symbolism of baptism. But in the latter it is the elements of bread and wine, that is, the symbols themselves, which Dr. Thornton declares to be identified with the sacrifice of Christ ; and in this case the identification is described by him as *creative*. We are, it seems, to understand that the duly authorized repetition of the words of consecration over the elements effects their transformation, as by an act of creation, into the body and blood of Christ. (*The Form of the Servant, III : Christ and the Church*, pp. 109 f. London. 1956.)

The method or "mechanics" of this alleged transformation is explained by Dr. E. L. Mascall in the following words : " Just as, in the case of the Incarnation, it is right to say that Christ ' came down from heaven ' to Bethlehem, so long as we remember that this took place ' not by conversion of Godhead into flesh but by taking up of manhood into God ', so, in the case of the Eucharist, it is right to say that Christ ' comes down from heaven ' on to our altars, so long as we remember that the manner of this descent is not a conversion of Christ into bread but a taking up of bread into Christ " (*Christ, the Christian, and the Church*, p. 198. Second impression, London. 1955). At the Eucharist, in other words, there is an assumption of "breadness" by Christ—a hypothesis, incidentally, which was advanced by John of Damascus in the eighth century and by Pico della Mirandola in the fifteenth century, and which continues to-day to be the accepted doctrine in the Greek Church—though Dr. Mascall disavows that the eucharistic change supposedly effected is the same thing as a hypostatic union. Historic Anglicanism, however, does not speak of the descent and localization of Christ at the Sacrament, but keeps closer to scriptural thought in regarding the Holy Communion as a means of grace whereby rather we may be uplifted in spirit to heavenly places in Christ Jesus. This idea is admirably expressed in the collect of Ascension Day : " Grant, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens, so we may also in heart and mind thither ascend and with him continually dwell " (cf. Eph. ii. 6 ; Col. iii. 1).

Dr. Mascall seeks to sustain his hypothesis of the presence of Christ on the eucharistic altar by speaking of the incarnate body of Christ as existing under three different modes—natural, mystical, and sacramental. " As a natural Body," he says, " it was seen on earth, hung on the Cross, rose in glory on the first Easter Day, and was taken into heaven in the Ascension ; as a mystical Body it appeared on earth on the first Whit-Sunday and we know it as the Holy Catholic Church ; as a sacramental Body it becomes present on our altars at every Eucharist when, by the operation of the Holy Ghost and the priestly act of Christ, bread and wine are transformed into, and made one with, the glorified Body which is in heaven " (*op. cit.*, pp. 161 f.). In harmony with the theological hypothesis of progressive organic evolutionism (of which Dr. L. S. Thornton has become the main exponent), which postulates that each new organic level in the evolutionary

process includes and elevates within itself every lower and anterior level, and which regards the incarnation as the predestined consummation of the whole order of creation, Dr. Mascall envisages the eucharistic elements as being "taken up into the supernatural order and identified with the holy things which they contain" (*op. cit.* p. 197).

It will be noticed that Dr. Mascall does *not* propound a doctrine of transubstantiation; but it is difficult to escape the conclusion that the implications of his sacramental doctrine for the worshipping community are little if any different from those of the doctrine of transubstantiation. Identification of the sacramental symbols of the body and blood of Christ with the reality to which they point must be expected to encourage acts of veneration of earthly objects such as our Reformers denounced as idolatrous. Belief that the consecrated elements are transformed into and made one with Christ's glorified body, by whatever process, is a perversion and indeed a destruction of symbolism and leads inevitably to the reservation and adoration of the Sacrament. It is a belief, further, which carries with it the strange and disabling anomaly that, of every supposedly priestly act of consecration and transformation of the elements, that alone of Christ Himself, the divine Author of the Sacrament, was void of effect, for when He said of the bread, "This is My body," and of the wine, "This is My blood," by no stretch of the imagination could His apostles have understood these words in a literalistic or phenomenal sense, nor could they have interpreted them in a modalistic manner, as though Christ had meant, "I am locally present in these elements, though under a sacramental mode," for the evident reason that at that very time when He was instituting this Sacrament and uttering these sentences His humanity, flesh and blood intact, was locally and visibly present before them. Our Lord's words must, accordingly, have been understood by them in a symbolical sense.

The symbolism of the sacraments, and in particular of the Holy Communion, is at all times a subject of vital importance for the Church of Christ. "Eucharistic doctrine" (if I may quote from the memorable sermon preached in the University Church of Oxford some two years ago by the Bishop of Rochester) "is, indeed, fundamental both to faith and worship. It is the touchstone that determines whether God is worshipped in spirit and in truth, or whether a church is falling away into superstition and error. To worship the Blessed Sacrament as 'He', instead of reverencing 'It', to teach that the consecrated bread and wine contain a localized Christ, instead of conveying to the worthy receiver a Presence that is already 'in the midst'; this, on Ridley's showing, is 'false doctrine' and 'idolatrous use'. History, too, exposes such a conception as one that inevitably exchanges the Living Christ for a mediatory Church and a priesthood that creates the 'Victim of the Altar'" (*The Oxford Martyrs*, pp. 9 f. London. 1955).

If the elaboration in the post-apostolic centuries of distinctively sacerdotal doctrine and ritual in connection with the Lord's Supper must, as Harnack says, "be reckoned amongst the most serious hindrances which the Gospel has experienced in the course of its history",

and if, as he also says, "in the whole history of religions there is probably no second example of such a transformation, extension, demoralization, and narrowing of a simple and sacred institution" (*History of Dogma*, Vol. IV, ch. iv), we who have inherited doctrine and ritual which have been reformed in the light of the Word of God, and who hold in trust a eucharistic worship which the Bishop of Rochester has described as "the purest, the most Scriptural, and the most Catholic in Christendom" (*op. cit.*, p. 11), must constantly submit our thoughts and ways, and not least our symbolism, to the same searching and reforming ray of God's Word. Not till she enters into the eternal reality of the heavenly glory will the Church of Christ be able to dispense with symbolism; but meanwhile the responsibility rests upon us to ensure, as far as in us lies, that the simplicity and comprehensibility of the scriptural pattern are not again obscured.

Ways of Prayer—

Catholic and Protestant—I

BY THE REV. DOUGLAS WEBSTER, M.A.¹

IN the Bible we are confronted constantly with the practice of prayer: we are never presented with a discussion of prayer or that which the modern mind so restlessly seeks—a rationale of prayer. We see and hear men and women at prayer, usually during moments of special significance in their lives. Mostly these prayers are dominated by one thought only, though sometimes, as in certain of the psalms, there is a progression from bitterness and complaint to acceptance and trust and peace. On a number of occasions there is an element of apparent rudeness in the manner of address some of the psalmists use to the Almighty, "Up, Lord, why sleepest thou?" They do not hesitate to argue with God and to challenge Him: "Lord, how long shall the ungodly, how long shall the ungodly triumph?" (Psalm xciv. 3). Psalm lxxxix goes so far as to accuse God of breaking His covenant promises. Whatever may be said about the psalms being a treasury of devotion, we do well to remember that they are also an unrivalled example of utterly uninhibited talk with God.

In the New Testament we are given certain prayers of our Lord, all very brief except that in St. John xvii. The epistles of St. Paul provide a fair measure of material illustrating the content of the apostle's own prayers, mostly of intercession for the Churches. There is no passage of any considerable length which treats of prayer, but there are some warnings and promises, assertions and injunctions. It is not within the scope of this paper to discuss the Biblical data, except in so far as it affects ways of prayer which have developed subsequently. We may note, however—and this is to quote from Raymond George—

¹ Condensed from a paper read at the 1957 Conference of the Evangelical Fellowship of Theological Literature.

that "the New Testament as a whole presents a picture of a rich and intimate communion with God which is not the peculiar privilege of the few, but the normal life of the Christian".¹ This communion with God is not identical with prayer but it is maintained and deepened by prayer. The Bible as a whole, including the New Testament encourages simplicity and directness in prayer, characteristic of a child talking to a father, for we are taught to pray, Our Father. The power to pray is given by the Holy Spirit; in the Words of Père Grouzet "God alone teaches us to pray". Prayer is both individual and corporate. It is to be a continuous activity. There are many promises about the efficacy of prayer, some of them raising hard questions about the will of God to which we shall have to turn later. But most important of all, we have the example of Jesus Himself and His own prayers.

This last quotation has introduced us abruptly to Heiler's celebrated distinction between mystical and prophetic prayer. Roughly, though certainly not absolutely, this describes the main differentiation of the ways and ideals of prayer in the Catholic and Protestant traditions. But before noting differences we should be fully conscious of the great area of common ground. For prayer is the most ecumenical of all experiences. Every branch of Christendom prays and gives prayer a high place. Any good anthology of prayers will illustrate the unity of aspiration and the shared wealth of devotion throughout all the Churches, especially in the non-Roman West. Thus, the *English Hymnal* contains many hymns by Non-conformists, and Dr. Graham Scroggie, a veteran Baptist of Keswick fame, regards Bishop Lancelot Andrewes as a writer of model prayers and quotes these at generous length in the main chapters of his book, *Method in Prayer*. Likewise there are few serious differences of view in the theology of prayer, and there is a surprising unanimity between many Catholic and Protestant writers in the answers they suggest to certain well-known problems in prayer. But the wide general differences of doctrinal emphasis between Catholics and Protestants do account for considerable variations in the ways of prayer, in certain of its contents, in the whole concept of spiritual progress and growth, and the means of measuring and achieving this, and in the relation of prayer to the will of God.

All study of this subject is indebted to Heiler for his analysis and comparison of mysticism and prophetic religion. He has suggested that the psychic experiences of the mystic tend to arise in times when a highly developed civilization is in a state of decay, "as in ancient India, the Græco-Roman world, medieval Germany, and France of the sixteenth and seventeenth centuries".² It begins as a reactionary dislike of the world and civilization, and leads on to the notion of the body as a prison, fettering the soul which yearns for freedom and for God. Redemption can only be found by turning inward, "to withdraw oneself into oneself," as Albertus Magnus puts it, to plunge into the lowest depths of the soul. The next stage is the great negative process of stifling imagination, emotion and desire, according to Eckhart "a ceasing to be", according to Suso, "ceasing to be a creature," the denuding of the psychic life of feeling, thinking, knowing anything but God.³ The final aim of all this is an experience, which

may be either ecstasy or Nirvana, the difference between the two (in Heiler's phrase) being that "ecstasy is boiling point, Nirvana is freezing point".⁴ The Christian mystic has been more keen to boil than to freeze and has therefore concentrated on ecstasy. This state, if deliberately pursued, seems to indicate something selfish and egotistical, for in the words of Plotinus it is the experience of pure "I", the unity and simplicity of which swallows up all sense of otherness. The ecstatic "has become God, nay, rather he is God". St. Catherine of Genoa makes the same claim: "My 'I' is God, and I have no other 'I' but this my God". Other less advanced Christian mystics describe the union of the soul with God not as a union of essence but as a union of married love. But they have often tended to forget that the vision of God, as Kirk points out, is finally a corporate one, and that in the image of St. Paul in Ephesians v it is the Church, not the individual soul, that is to be the bride of Christ.

We may notice certain other contrasts between the mystic and the prophetic modes, which Heiler enumerates. Mysticism is interested in metaphysics, reflection, speculation and the psychological analysis of the soul and its various states. Mortification and asceticism are necessary preliminaries to mystic experience. Everything has to be simplified. Prophetic religion, on the other hand, is more vigorous and masculine. The mystics sit loose to history and regard Biblical history chiefly as a source of symbols and eternal truths to be transposed into mental states. The prophet regards history as the special sphere of God's self-revelation and therefore takes it most seriously. Sin for the mystical type is non-being and privation, but for the prophet it is a terrible obstacle creating distance between man and God. There is one other very significant contrast we should notice, quoting Heiler again. "The mystical experience consumes the devout man, holds him prisoner within his own soul; hence he has no impulse to preach, to carry on a missionary propaganda, or to effect a reformation of men and their surroundings."⁵ So the mystics can describe their experiences only to intimates. But the prophets *must* speak; they are driven out into the world by the power of God after their communion with Him; their faith burns within them; they address the crowds and round themselves they build a fellowship.

With such deep differences of temper and background we shall hardly be surprised to find the Catholic way of prayer, nourished on the ideal of the mystic, at considerable variance with the Protestant way of prayer, rooted as it is for the most part in the tradition of the prophet. We must now examine these in turn.

For the Catholic the life of prayer is all important. It is not a means to anything else; it is an end in itself, for prayer is the ascent of the mind to God. It may be likened to a great continent whose exciting hinterland invites exploration. Prayer is the venture to the interior. For the explorer a wide range of maps has been provided by those of former ages who went that way and got there. This life of prayer is something on which he embarks at the very outset of his Christian pilgrimage and it becomes the centre of his whole spiritual experience. To this end he will be subject to a spiritual director whose task it will be not only to absolve his sins and help him to overcome them, but also

to lead him further on in his prayer-life and to guide him into each new phase. All good books on spiritual direction deal as much with prayer as with sin.

The chief characteristic of the Catholic way of prayer is that it is highly systematic. The spiritual novice is not left to grope in the dark ; perfectly clear instruction is available for him and he will learn to pray almost by syllabus. Nothing is left to chance and little to choice. The way is open ; the early stages are the same for everyone. Various regions of country have to be passed through, but further inland there are alternative routes. The goal is the vision of God, a vision offered by God to man in this world, an anticipation of the full and final vision of God in heaven. "Christianity," says Kirk, "has come into the world with a double purpose, to offer men the vision of God, and to call them to the pursuit of that vision".⁶ Some of us might question the adequacy of this as a definition of the Christian mission ; but it is certainly an admirable definition of what the Catholic means and intends by spiritual life.

There is a massive literature on prayer from the Catholic angle, but there is also some confusion of terms among Catholic writers. They tend to draw the prayer map in different colours and perspectives and to mark in different frontiers and divisions. Their main diversity from Protestant writers is in the firm distinction they all make between vocal prayer and mental prayer, a distinction which most Protestants do not make in this way, if at all. Protestant writers assume that all prayer will be vocal even if silent, whereas Catholic writers usually urge their readers to leave behind vocal prayer as something rather elementary and to pass on into mental prayer, which is the real thing. So far as vocal prayer is concerned all writers alike agree that it should consist of five parts : adoration, thanksgiving, confession, intercession and petition. This is affirmed as strongly by Graham Scroggie as by F. P. Harton, with only the slightest variations in sequence and terminology.

The divergence then begins at the point where the Catholic advances beyond vocal prayer into mental prayer, as he is always encouraged to do. His psychological disposition does not determine whether or not he attempts this advance but only what kind of mental prayer he goes in for. Mental prayer is said to be what the New Testament means by "pray without ceasing". Père Grou writes : "It is a silent prayer, a prayer which is wholly interior. . . . How greatly are you to be pitied if you know nothing of this interior prayer and never practise it."⁷ He points out that the rosary with its rhythm of repeated vocal prayers was introduced during a very ignorant century when the faithful for the most part knew nothing of mental prayer. So he advises that for most people "it is a good thing to relax the practice of vocal prayer gradually, and replace it by mental prayer, either in the form of meditation or the prayer of silence."⁸ Grou gives three main reasons for people's strong attachment to vocal prayer and their reluctance to move on : first their overmuch concentration on sensible things, second their wish to be quite certain that they are praying, and third their fear of distraction once they leave the phrases of a book. But

for all this, he would still lead them on, as this kind of prayer is more pleasing to God and more useful to the soul.⁹

First, then, we must glance again at the Catholic prayer map. It is here that we find a confusing array of projections and a variation of terms. For instance, Evelyn Underhill makes five divisions : vocal prayer, meditation, the prayer of immediate acts, the prayer of simplicity, the prayer of quiet.¹⁰ Fr. S. C. Hughson, however, gives four modes of ordinary prayer : vocal, mental, affective, contemplative.¹¹ For our purpose it will be sufficient if we consider three of these stages : affective prayer, meditation, and contemplative prayer.

Affective prayer is the prayer of the affections. Sometimes it is called the prayer of loving desire. It is perhaps the easiest form of mental prayer for the beginner to practise because it is a simple concentration and pouring out of love to God. For this reason it can be regarded as a bridge between vocal and mental prayer, as it is a bit of each. Hughson, however, puts it at the next stage and suggests it is a transition between meditation and contemplation. It starts with a phrase but tries to leave behind the actual words. The Christian repeats the words of love until the feeling of love charges his whole being. Harton describes its advanced form like this : " It is simple attention, a memory, a look, an intuition, always accompanied by love. We look because we love, and our love is inflamed by looking."¹² This affective prayer can thus be carried to such a pitch of simplicity that it becomes contemplative, the prayer of loving regard. Again, Fr. Andrew describes his own experience of this kind of prayer in one of his letters : " I think one's time of prayer becomes more and more a quiet, trustful rest in God. The soul knows there is no need of words and just goes on making murmurings of love in answer to the overwhelming comfort of the sense of the Presence of God."¹³ But it should be emphasized that the prayer of affection, whether in its simplest and earliest phase, or its most advanced, is essentially a prayer of the will, for the love of God is centred in the will rather than the feelings. Probably the best help in embarking upon affective prayer is to be found in *A Pilgrim's Book of Prayers*, by Fr. Gilbert Shaw, with its valuable introduction and its detailed exercises. But this kind of prayer need not depend on elaborate patterns or books of devotion. It is enough to say and to repeat and to mean such a phrase as : " Lord, let me love Thee increasingly until I love Thee supremely ". Or a verse from the psalms such as, " I will love Thee, O Lord, my strength ". There is an abundance of material ready for use.

Evelyn Underhill calls this type of prayer the prayer of immediate acts. Like most other writers she would put it after meditation in the realm of spiritual growth and order. In this kind of prayer, as distinct from meditation, the self does less thinking and more loving ; it uses and responds to phrases of aspiration, such as " Thou, O Lord God, art the thing that I long for " (Psalm lxxi. 4), or, " Thou, O Christ, art all I want, More than all in Thee I find ". People are expected to enter this stage of prayer, with its tendency to contemplation, once they tire of discursive prayer and feel disinclined to reason or meditate.

Meditation, which we will now consider, is the more normal gateway to mental prayer. Evelyn Underhill calls it the first degree of mental prayer, "that is to say, prayer in which we do not repeat set forms, but do something on our own account. Meditation is a word which covers a considerable range of devotional states. It is perhaps most simply defined as thinking in the presence of God."¹⁴ It is important to remember, as Hughson points out, "that meditation as we commonly think of it to-day, i.e. a formal method, involving a set subject, points for consideration, a set time and duration, etc., was unknown to the Church for 1,500 years. As practised to-day it seems to have had its beginnings among the Brothers of the Common Life in the Low Countries at the end of the fifteenth century. None of the old religious Orders provide for it in their Rules."¹⁵ Primarily meditation is the activity of the intellect and so includes all the processes of the mind. The set methods of meditation, mostly deriving from the Spiritual Exercises of Ignatius Loyola, are outlined in the text-books. Some writers lament that in the Anglican Communion the most widely known method is the Ignatian, which is itself one of the most complex, involving nine stages of preparation, remote, proximate and immediate, each sub-dividing into three, before the meditation proper begins. The schemes offered by St. Francis de Sales or St. Peter of Alcantara certainly seem to be simpler and therefore preferable. Most of these exercises in planned meditation involve a series of acts of preparation, a reading and consideration of some text or passage, using both the imagination and the intellect, leading into acts of affection and resolution and dedication, and concluding with other prayerful acts such as intercession and thanksgiving and what St. Francis de Sales calls "a spiritual nosegay". By this he means that just as those who have been walking in a beautiful garden do not leave it without taking away with them four or five flowers in order to enjoy their beauty and their perfume during the day, so likewise the Christian who has meditated in the morning will have with him what Bishop Taylor Smith was wont to call "a best thought for the day", though he had probably not read St. Francis de Sales.

The weakness in all these schemes of meditation would seem to be, first, that to so great an extent they are concerned with truths in propositional form rather than with the Person of Jesus Christ, and secondly that the use of the Scriptures is limited almost entirely to the Gospels because only there is such an exercise as "composition of place" possible. One is left regretting that the rest of the Bible, apart from the Gospels and the psalms, can have so little place in the spiritual life and particularly in the practice of meditation of this very stereotyped kind.

So we turn to contemplation. It is in this inmost region of spiritual adventure that clarity of thought and description seem most hard to come by. We must begin by recognizing first the difference between meditation and contemplation, and secondly that there are at least two types of contemplative prayer. Whereas meditation is primarily an exercise of the intellect acquiring further knowledge of God, contemplation is an exercise of love which seeks to augment the love of God in our hearts. Contemplation reduces everything, thought, feeling

and desire to a rare simplicity. Evelyn Underhill puts it like this : " Gradually one act of will, affection or aspiration comes more and more to dominate the whole prayer, say of half an hour's duration or more : and is used merely to true up that state of attention which is the very heart of prayer." And again, " Its whole impulse is to wait on (God) rather than to speak to Him."¹⁶ In doing this it employs both the will and the affections, but never the intellect ; all thought processes are abhorrent and distracting to the prayer of the contemplative. Clement of Alexandria said that " contemplation, when perfect, embraces all in a single glance". St. Bernard distinguished between the two when he wrote : " Contemplation is concerned with the certainty of things, meditation with the investigation of them."¹⁷ Kirk quotes a beautiful passage from Richard of St. Victor : " Reflection wanders up and down with leisurely pace through every byway, heedless of any goal to its journey. Meditation seeks the heights, rugged though they may often be ; and presses on to its destination with intense concentration of purpose. But contemplation rises up with wings in free flight, and flies down the wind with a speed to make men marvel. Reflection can only creep ; meditation walks and often runs withal ; contemplation soars throughout the heavens. . . . Reflection wanders from one disconnected impression to another ; meditation concentrates on a single subject ; contemplation from its place of vantage sees all things in a single glance."¹⁸ Some words in one of Abbot Chapman's letters give as helpful a description of contemplation as we are likely to find. He writes : " Remember that the proper result of contemplative prayer is *simplicity* in the whole of life ; so that a contemplative is always doing the same thing all day and all night. He is praying, or having breakfast, or talking, or working, or amusing himself ; but he is principally conscious that he is *doing God's Will*."¹⁹ Most Catholic writers agree that meditation and contemplation are mutually exclusive ; we can either do one or the other but not both. For instance, Chapman admits that even among monks probably not more than one in five are capable of getting very far with contemplative prayer. He says, " Some of the most saintly are not ' mystics ' at all. It seems to me that most people can get to very extraordinary sanctity, and wonderful love of God and familiarity with Him, by the loftier kinds of Meditation."²⁰ In another letter he writes : " The nuns here are very good. All are contemplatives, of course. How extraordinarily rare it is to find an enclosed nun who can meditate ! And can one find (except by accident) a Little Sister of the poor who can ' contemplate ' ? "²¹ At the same time there are no short cuts to contemplative prayer. Most begin with long years of meditation and only gradually—if ever—pass into the other. Nevertheless, for the majority of Catholics contemplation is the aim of their life and the goal of all their spiritual exercises. Meditation is a means ; contemplation an end.

The second distinction we must notice is that between active and passive contemplation. The first of these Evelyn Underhill calls the Prayer of Simplicity, the second the Prayer of Quiet. The difference is that the first is voluntary, the second is wholly involuntary. I quote Evelyn Underhill : " None can produce it of themselves ; and it seems

always to come as a distinct and irresistible experience from without. In technical terms, it is 'infused' or the work of grace."²² In this state the soul is intensely aware of the divine Presence; here only does all real mystical experience begin. The essential character of this Prayer of Quiet is what has been called 'alert passivity'. The entrance to this stage is usually extremely painful. St. John of the Cross describes it as 'the night of the senses', by which he means a period of distress and aridity in which all that satisfies the sensual and sensitive part of man, his imagination, intellect, feelings and emotions cannot be used at all. He cannot meditate, however hard he tries, and his only possible course is to take to 'simple prayer', that of 'loving attention to God'. Chapman writes: "There are not other possibilities. Either the imagination works or it doesn't. If it does, you can meditate; if it won't, you can't. The stoppage is the night of the senses, and the night of the senses is *nothing more* than this stoppage, and *nothing else*."²³

It is at this stage that many Catholics turn eagerly to St. Teresa or St. John of the Cross. It is interesting to observe that just as people either like the novels of Scott or Dickens, but seldom both, so many Catholics either like Teresa or John, but seldom both at the same time. Chapman in two successive letters writes: "I get more and more to the view that St. Teresa and St. John of the Cross are *absolute opposites*. Are they therefore irreconcilable? Of course I always follow the latter, and discard St. Teresa as dangerous." And in the second letter: "For fifteen years or so, I hated St. John of the Cross and called him a Buddhist. I loved St. Teresa, and read her over and over again. She is first a Christian; only secondarily a mystic. Then I found I had wasted fifteen years, so far as prayer was concerned. Naturally I had a gradual revulsion against St. Teresa!" He explains that St. Teresa is too concerned with visions and external concomitants, whereas St. John of the Cross cares only for the divine union and rejects everything else. Despite the weight of opinion in the Roman Church, Chapman approves the severity of St. John of the Cross about visions, locutions, revelations and the like, because, to use his own words, "one's experience is so much against them. Even in this Protestant country, where there are so few nuns, there are so many futile revelations, inside and outside convents. I confess to being prejudiced against them. St. John of the Cross's teaching saved so much trouble: 'Don't waste time discovering whether they are from God, or from yourself, or from the devil—simply detach yourself from them; want God alone and not His gifts'."²³ Yet, neither St. Teresa nor St. John of the Cross are easily understood. As Kirke remarks, "they were mystics first, psychologists second, and logicians only third. . . . No two commentators interpret them alike."²⁴ They both taught that meditation was for the beginning of the soul's approach to God, but that contemplation was the atmosphere in which the mature Christian should move, and that contemplation is partly infused by God's grace and partly acquired by the soul's own activity and endeavour. We cannot examine this state in detail; we can only note that it is a condition of intense quiet, an experience of obscurity and darkness combined with a sense of longing for and oneness with the

Divine Being, even in the darkness. It results in refreshment and certitude of a quality which the other degrees of prayer cannot give. It is when some of the mystics describe in detail their experience of union that doubts arise in the minds of those who cannot leave the New Testament behind in their times of devotion. And one is still left with a sense of profound uneasiness about the sanity and the orthodoxy, not to mention the spiritual condition, of any who can utter the great mystical prayer : " I am Thou and Thou art I ". And it is difficult not to be nauseated and repelled by the extremely erotic language in which so many mystics have indulged. As Raymond George remarks, " the most striking metaphors drawn from human relationships, those of erotic and nuptial mysticism, have been most frequently employed by those who have never experienced the corresponding human relationships."²⁵ Even the gentlest and most sympathetic psycho-analysis would reveal some of them in a very different light.

We have not so far mentioned the celebrated Three Ways. This provides yet another angle of looking at the Catholic map of the spiritual life : the purgative, illuminative and unitive ways. Most writers admit the possibility of overlapping but there is a general assurance that it is possible to gauge with fair accuracy which " way " a soul is in. The primary purpose of the purgative way is purification. Real penitence must be produced and the soul established in virtue. This is achieved by the practice of meditation and the making of considerable moral effort. In this " way " vocal prayer is the normal thing.

In the illuminative way the Christian begins to understand the meaning of the words, " No longer do I call you servants . . . but I have called you friends ". Here is the beginning of the interior life and the growth of habitual love. In this " way " affective prayer is the expected method to be encouraged, meditation becomes less necessary, and according to some teachers gradually impossible. But vocal prayer should not be abandoned and the daily office is recommended. Our own part in the Lord's Passion is meant to become a growing preoccupation, and in Harton's words, " Evil is no longer resisted merely because it is evil, but hated because it hurts Him ".²⁶

The unitive way is the way of Christ's lovers, the climax of Christian perfection in this life. It should not be desired or even prayed for by ordinary Christians. It is a special gift of God to some, but nevertheless the " way " is open to all. It is marked by a considerable degree of self mastery and complete detachment from creatures in themselves, leading to abandonment to the will of God and a state of habitual recollection. The most radical change is in the life of prayer, now wholly contemplative, an indication of which is the soul's condition of aridity.

Perhaps we may conclude this section by remarking that the Catholic way of prayer is a systematized attempt to love the Lord our God—with all our strength, in vocal prayer ; with all our mind, in mental prayer or meditation ; with all our heart, in affective prayer ; and with all our soul, in contemplative prayer.

We are now in a position to ask some questions, but before doing

this we must look more briefly at the Protestant way of prayer, and more particularly that familiar to most of us in the evangelical tradition. For the Evangelical, would it not be true to say that the Christian life primarily means witness? His basic spiritual experience is that of salvation, whether his actual conversion has been sudden or, as is far more frequently the case, gradual. His dominant desire is to lead men one by one to a personal knowledge of Jesus Christ as Saviour and Lord. He is encouraged to develop a passion for souls. Evangelism is an absolute priority second to none. Prayer is a means to this end; what he refers to as his "quiet time" is absolutely essential, and without it his whole spiritual life falls to pieces. But it is chiefly to keep him spiritually up to the mark, in close touch with our Lord, and fully equipped for the life of witness and service.

It is hardly necessary here to describe in any detail the Evangelical quiet time. It has a simple pattern and does not use a series of semi-technical terms to describe the various stages. Normally it begins with a moment of recollection and preparation for entering the presence of God and approaching His Word. Some prayer of invocation for the help of the Holy Spirit is invariably prescribed. No instructed reader of the Scripture Union would begin his portion without such a prayer. There follows a reading of a passage of the Bible, accompanied very often by a real study of it with the various helps available, leading to what the Catholic would call meditation and application. The reading of Scripture is absolutely central, for the Evangelical believes that He meets the Lord and communes with Him by means of the sacred page. When the Evangelical has encountered the living Lord in the written Word and received His message for the day, he then turns to prayer. If he has been well-instructed he will see that his prayer includes the five great ingredients, adoration, thanksgiving, confession, intercession, petition. He may very well transpose what he has learnt from his Bible reading into a prayer; if he is an Anglican he may be disposed to seek help from the Prayer Book, especially the collects, or from some devotional manual; he will very probably keep a careful prayer list of subjects for his intercessions. His prayers completed he goes out into the day to witness for Christ.

It will be seen at once that there is system here, but it is more flexible than in the case of the Catholics. And it is riveted to Scripture and to the whole range of Scripture. On the whole, Protestant praying is more primitive and even more naïve than that of the Catholic. This is brought out by Heiler in his chapter on "Prayer in Prophetic Religion". Protestant prayer is often a discharge of emotion rather than a carefully controlled and devised intercourse. It is based on a sense of dependence upon God and a realization by faith of His nearness. Luther insists that "right prayer must flow from such faith and trust". Protestant prayer need not necessarily be verbose. Luther's rule was "the fewer the words, the better the prayer, the more the words, the worse the prayer . . . one should pray briefly but often and fervently." One special mark of Protestant prayer over against Catholic is the strong emphasis on petition which the Catholic soft-pedals. Undoubtedly Jesus not only allows but encourages petitionary prayer. In speaking of the great tribulation at

the end of the world, He says, " Pray ye that it be not in the winter ". There is neither stoicism nor quietism here. St. Paul says to the Philippians : " In everything . . . let your requests be made known unto God ". In all prophetic prayer the petitioner, like the psalmists, may pass through changes of mood. According to Heiler, " Everything which struggles and conquers in the soul of the petitioner is revealed and poured out before God ".²⁷ On any showing this is psychologically more healthy than the Catholic tendency to repress petition. Forsyth goes so far as to say that the prayer of petition may in fact be more real than the prayer for union with God. I quote : " The prayer for deliverance from personal trouble or national calamity may bring us nearer to Him than mere devout aspiration to be lost in Him. The poor woman's prayer to find her lost sovereign may mean more than the prayer of many a cloister. Such distress is often meant by God as the initial means and exercise to His constant end of reunion with Him. His patience is so long and kind that He is willing to begin with us when we are not farther on than to use Him as a means of escape or relief."²⁸ The Protestant, then, is far less timid about petitionary prayer than the Catholic. The aim of the Catholic mystic is to get beyond petition. Heiler quotes St. Catherine of Genoa who in her later years could pray : " Never, O my God, for about thirty-five years have I asked anything for myself ".²⁹ It would perhaps be unkind to call this pharisaical, but it does seem to have passed a long way beyond the New Testament. The Quietists, such as Madame Guyon, would push this attitude further still ; not only are they not allowed to ask God for anything, but neither may they thank Him for anything, as both are acts of one's own will.³⁰ We may with relief listen to the eminent good sense of Forsyth, saying, " To cease asking is to cease to be grateful. And what kills petition kills praise."³¹ Forsyth, this time more questionably, actually defines prayer as " not mere wishing. It is asking—with a will. Our will goes into it. It is energy."³² In thinking of the rightful place of petition in all our earthly prayers we do well to remember our Lord's words : " Verily, verily, I say unto you, If ye shall ask anything of the Father, He will give it you in My name. . . . Ask, and ye shall receive, that your joy may be full." To outgrow dependence on this promise is to become a somewhat sophisticated and rarefied Christian.

(to be continued)

¹ A. Raymond George : *Communion with God in the New Testament*, p. 242.
² F. Heiler : *Prayer*, p. 137. ³ *ibid.*, p. 138. ⁴ *ibid.*, p. 140. ⁵ *ibid.*, p. 161
⁶ K. E. Kirk : *The Vision of God*, p. 1. ⁷ J-N. Grou : *How to Pray*, p. 66. ⁸ *ibid.*,
p. 67. ⁹ *ibid.*, p. 68. ¹⁰ Evelyn Underhill : *Collected Papers*, p. 42. ¹¹ S. C.
Hughson : *Contemplative Prayer*, p. 23. ¹² F. P. Harton : *The Elements of the*
Spiritual Life, p. 264. ¹³ *Life and Letters of Father Andrew*, p. 90. ¹⁴ *op. cit.*,
p. 43. ¹⁵ *op. cit.*, p. 42 (footnote). ¹⁶ *op. cit.*, p. 46. ¹⁷ Quoted Hughson, p. 47,
48. ¹⁸ Kirk, p. 375. ¹⁹ Don John Chapman : *Spiritual Letters*, p. 38. ²⁰ *ibid.*,
p. 113.
²¹ *ibid.*, p. 258. ²² *op. cit.*, p. 47. ²³ Chapman, pp. 281, 268, 269, 272. ²⁴ Kirk,
p. 433f. ²⁵ *op. cit.*, p. 117. ²⁶ Harton, p. 322. ²⁷ Heiler, pp. 232, 237, 242, 260.
²⁸ P. T. Forsyth, *The Soul of Prayer*, p. 17. ²⁹ Heiler, p. 193. ³⁰ Heiler, p. 223.
³¹ *op. cit.*, p. 64. ³² *ibid.*, p. 12.

Seventeenth-century Teaching on the Christian Life—1

An Introduction to some Puritan and Roman Moral Theology¹

BY THE REV. J. I. PACKER, M.A., D.PHIL.

THE BACKGROUND

THE high-water-mark of both Roman and Reformed thinking on the subject of the Christian life was without doubt reached in the seventeenth century.

Several circumstances combined to bring this about. In the first place, this was a century marked by unusual mental exertion on most subjects; for during it the world-view which we call Medieval was fighting its last desperate battles against the atomistic outlook which we call Modern. The Medieval intellectual ideal was that reason should give itself to building and maintaining a comprehensive synthesis of knowledge in a hierarchy of sciences which theology had designed and over which she reigned as queen. This view was challenged in the sixteenth century by the intellectual ideal of the Renaissance: that of the "universal man", the natural empiricist, thirsty for experiences, fascinated by his own humanity, but hostile to speculation and defiant towards traditional systems. The seventeenth century saw the old theocentric outlook, which had concerned itself only with the unity of things in God, finally give way to this new anthropocentrism, which stressed the diversity of things in themselves and recognized no unity save that of the experiencing subject. Into the melting-pot, therefore, went the Medieval synthesis; out in its place came such separate items as experimental science, empiricist philosophy, parliamentary democracy and religious toleration. The age in which these things happened was one of mental revolution; and the century's most striking characteristic was the virility and passion of its thinking, as men grappled with the implications of the new outlook. It was a time of endless controversy, of great polymaths, of vast erudition, of huge books, of projects as ambitious as Cudworth's *Intellectual System of the Universe*, of arguments as minute as that between Baxter and Owen as to whether Christ's death paid *idem* or *tantundem* for guilty sinners. It saw notable advances in most fields of knowledge, for the new experimentalism was as fruitful as it was disruptive. And theology was the supreme interest of the seventeenth-century man. The Medieval awareness that all problems about man and the world are ultimately theological still remained with him, and he looked to theology to introduce and guide the discussion of everything else. Indeed, theology was to him a fascinating subject in itself; it was the cultured man's hobby, and was expected to be, just as novel

¹ Based on a paper read at the 1957 Conference of the Evangelical Fellowship for Theological Literature.

reading is to-day. All in all, the stage was well set for outstanding theological achievements.

Then, in the second place, three factors caused special attention to be focussed on the subject of the Christian life. The first was the divided state of Christendom. A century earlier, theology and nationalism together had split Christendom, ecclesiastically and politically, into Catholic and Protestant blocs, and Christendom had not yet recovered from the shock; the conflict raged on through the seventeenth century, on the battlefields of Europe, in its pulpits, lecture-rooms and literature, and most of all in the consciences of men and women. For both sides insisted that the question of personal salvation was bound up in the dispute. Everyone had to face the somewhat unnerving fact of two rival groups, each speaking as the Church, each answering the question: "What must I do to be saved?" in a different way, and each warning that those who took the other view would certainly be lost. Who was right? None dare ignore the issue. All were pondering it; they had to.

The second factor that calls for mention was the new individualism of the Renaissance. This increased the urgency with which this question was borne in upon seventeenth-century minds. The Renaissance gave birth to a spirit of intellectual independence and a sense of the value of personal experience which was felt as a breath of fresh air as long as Christendom continued stable. But when the Church split and the stability of Christendom was shattered, the bright and sunny temper of the early Renaissance gave way to an oppressive sense of the isolation of the individual in an enigmatic, uncertain and perhaps unfriendly world. The seventeenth-century children of the Renaissance found themselves a problem to themselves; they had gained self-consciousness, but they had lost security. Hence came restlessness and doubt. Men's mood grew strained and sombre. Those who stood at the growing-point of the century's consciousness were men with a streak of melancholy in them. The typical seventeenth-century figures are Hamlet, brooding; Descartes in his stove, seeing what he could doubt; Pascal, forcing a bet on God's existence—"You must bet; it is not optional; you have put to sea"; and Bunyan's pilgrim, fingers in ears, running from the City of Destruction "crying Life, Life, Eternal Life". Such men naturally felt a deep longing for what the Puritans called "experimental" religion. They were uncertain, not of the truth of the Gospel, but of their individual "interest" in it; they sought assurance of salvation, and the assurance they desired was that of personal experience. To enjoy peace of conscience and a "comfortable" walk with God was to them the crown of life. And they found no study more fascinating than the drama of the soul's odyssey through life's stormy seas to its eternal destination—in Bunyan's terms, the pilgrim's progress from this world to the next. In England and New England, a generation of preacher-theologians—Greenham, Perkins, Sibbes, Rogers, Hooker, Preston, Goodwin, Cotton, Bolton, Baynes, Whately, Dod, and many others—preached almost exclusively on "the application of redemption", mapping in endless detail the terrain of spiritual experience; and crowds flocked to hear them. In Catholic France, hundreds sought

spiritual direction and gave themselves up to the religious life. Everywhere the dramatic conception of life which stemmed from the Renaissance produced an intense and absorbed concern about the theology and practice of personal religion.

The third factor in the situation was that both Roman and Protestant leaders at the end of the sixteenth century had begun to feel a need to think out the doctrine of the Christian life in detail so that the laity might be taught it. The Romans saw this as part of the strategy of the Counter-Reformation, which was planned by its Jesuit generals to recapture seceders, consolidate the faithful, re-establish the Church's authority, and ultimately convert the world. It soon became clear that the faithful could not be effectively consolidated without a thorough training in piety. Lay piety before the Reformation had been a lax, haphazard and superstitious affair, as the Reformers had not failed to point out; now it must be tightened up. Personal religion needed to be organized; the man in the street must be drilled into devotion. Accordingly, the Jesuits pressed upon all Catholics the regular use of the confessional, and wrote for their guidance devotional manuals with titles like *How to Hear Mass . . . with a Scheme for Confessing one's Sins Well* (in French, by Emond Auger, 1571) and *The First Booke of Christian Exercise, Appertayning to Resolution* (in English, by Robert Persons, 1582). Francis de Sales' *Introduction to the Devout Life* is the classic statement of the Jesuit ideal for lay piety.

Protestant leaders also felt the need to study and teach the Christian life, so that they might complete the work of reformation. The original reformers had wished to correct by the word of God, not merely the Church's faith and order, but also the lives of its pastors and people; but circumstances had not allowed them to make much headway in the second part of their task. It fell to their English successors, the preacher-theologians mentioned above, to take the first decisive steps in it.

We call these men Puritans, using the term as it was used in their own day—as a title given to all who preached and practised serious Calvinistic piety, irrespective of their denominational views. (On this definition, bishops like Hall, Reynolds and Hopkins, and Archbishops Usher and Leighton, were Puritans; and indeed they were considered such by their own Puritan contemporaries.) Puritan hearts had grown increasingly troubled, as Elizabeth's reign wore on, at the continuance of unreformed national ungodliness in the reformed national church. Clergy and laity were for the most part ignorant and careless. Troubled souls sought instruction in vain. No devotional books were available. "In the production of sound moral treatises, peculiarly fitted to the needs of the conscientious pastor"—and layman—"in England, there had been an unfortunate . . . time-lag after the opening phases of the Reformation" (T. Wood, *English Casuistical Divinity during the Seventeenth Century*, p. 37 f.). The Puritans were specially galled to see how the Jesuits took advantage of this lack to flood the country with their own devotional books. A Puritan churchman, Edmund Bunny, tried to spike the Jesuit guns by producing in 1584 an expurgated version of Persons' *First Booke of Christian Exercise*, and "Bunny on Resolution", as it came to be

called, was for a time both popular and influential. But this was at best a stopgap ; the Puritans read the situation as a challenge to produce devotional books of their own, and this they did. William Perkins, a Cambridge don, led the way in the eighties and nineties of the sixteenth century with a series of little volumes which sold like hot cakes. It was largely Perkins who, by his books, preaching, and personal influence on undergraduates, inspired and moulded the great Puritan pastoral movement of the early seventeenth century. The first Evangelical revival in England sprang directly from the work of this little-known proto-Simeon ; and the classic devotional theology which the Puritans gave the Church was no more than an expansion of Perkins' teaching. The full flowering of Puritan pastoral ideals appeared in Richard Baxter's epic ministry at Kidderminster. Saint, theologian, churchman, schoolmaster and evangelist, Baxter was Puritanism incarnate, the Reformed Pastor in person. He marked the highest point of development in the Puritan pastoral tradition, as did Francis in the parallel tradition of the Counter-Reformation.

THREE TEACHERS

Our aim is to review the teaching of these two seventeenth-century traditions on the Christian life. For this purpose, we shall use the writings of three representative authors, whom we must now briefly introduce. Two have been mentioned already : Francis de Sales and Richard Baxter. The third is another Puritan, John Owen.

Francis de Sales lived from 1567 to 1622, and from 1602 was bishop of Geneva. He won fame as a preacher, and in early life had some success as a missionary to Calvinists, but his reputation was greatest as a spiritual director. In a day when much spiritual direction was clumsy and inhumane, Francis' sane wisdom in dealing with souls set him in a class apart. " Trustfulness, good humour and faith in human nature " are singled out by Kirk as his dominant qualities (*The Vision of God*, p. 408). His writings show a sunny tranquillity of spirit which is most attractive. We shall quote from his two classics, the *Introduction to the Devout Life* (1608) and the *Treatise of the Love of God* (1616). The first does not profess to be more than a re-statement of traditional material. " I certainly neither can, nor wish, nor ought to write in this Introduction," says Francis in the Preface, " anything but what has been already published by those who have written before me on this subject. The flowers which I offer you are the same as theirs ; but the bouquet which I have made of them . . . is made up in a different way "—for, as he goes on to explain, whereas others have given instructions for the life of cloistered devotion, " my intention is to instruct such as live in towns, or families, or at court, and . . . are obliged to lead, as to externals, an ordinary life ". In the second treatise, however, Francis is " addressing those who are far advanced in the spiritual life " (Preface), and it is altogether more original and striking than its predecessor. Bremond calls it " one of the finest books of religious philosophy come down to us from the seventeenth century, perhaps the finest " (*Literary History of the Religious Sentiment in France*, E.Tr., II. 424).

Richard Baxter was born in Shropshire in 1615 and died in 1691.

He was converted in his 'teens (through reading "Bunny on Resolution", Perkins and Sibbes), ordained in 1638, and called to Kidderminster in 1641. There he remained, apart from a spell as chaplain with the Parliamentary army, till 1660. He never desired to be anything but a minister of the Church of England, but was one of the two thousand Puritan clergy who could not in conscience accept the terms of the Act of Uniformity, and so had to leave his living. From 1662 he was the acknowledged leader and spokesman of the "meer non-conformists" (ejected ministers of his own mind in churchmanship), who formed the greater part of this number. He became the most voluminous British theologian of all time. His "Practical Works", reprinted by Orme in twenty-two volumes, are only about two-fifths of his total output. The first book he wrote, *The Saints' Everlasting Rest*, an 800-page quarto which became a best-seller, running to nine editions in as many years, gave him from the outset a position of unchallenged pre-eminence among Puritan devotional writers. Prompted by Archbishop Usher, he went on to write a series of treatises designed to epitomize the entire contents of Puritan teaching on the Christian life. This series culminated in *A Christian Directory, or, A Sum of Practical Theology, and Cases of Conscience*, a mighty thousand-page folio. Books by Baxter were put into German, French, Dutch, and at least one into Red Indian. The preface to the first collected edition of the "Practical Works" (1707) affirmed: "There is no Language in which there are more Valuable Treatises of Practical Divinity to be met with, than in ours; And perhaps . . . there are no writings of this Kind . . . that have been more esteem'd abroad, or more bless'd at home . . . than the Practical Works of this Author". Generally speaking, all that is best in Puritan practical theology is in Baxter, and is stated by him with unequalled shrewdness, precision and force.

John Owen, born in 1616 and educated at Queen's College, Oxford, rose to eminence under the Long Parliament; after a spell in Ireland as chaplain to Cromwell, he returned to Oxford in 1651 as Dean of Christ Church and became Vice-Chancellor the following year. He had by now exchanged his earlier Presbyterianism for Congregational views, and he led the Independents during the lean years after the Restoration till his death in 1683. He was the most theological of the great Puritans. He was not a popular writer, for he could never be superficial; one finds in all he wrote a degree of reflectiveness and a sustained grappling with biblical material and biblical perspectives that sets him in the very front rank of theologians. He, too, sought to sum up the whole body of Puritan teaching; but whereas Baxter cast it into a set of casuistical treatises, Owen embodied it in a series of dogmatic studies of the work of the Holy Spirit—*Pneumatologia*, *The Work of the Holy Spirit in Prayer*, *A discourse of the Holy Spirit as a Comforter*, and *A discourse of Spiritual Gifts*. These were supplemented by more directly practical expositions—*Of Indwelling Sin*, *The Mortification of Sin in Believers*, *The Grace and Duty of being Spiritually Minded*, and some others; but to Owen's mind the series on the Spirit was his more important contribution. This points to the difference of outlook between Owen and Baxter. Both show deep wisdom and insight in directing the Christian soul, but Baxter

is always the pastor expounding and theologizing, Owen the exegete and theologian pastoring. Baxter's approach was determined by the present needs of men ; Owen's, by the Trinitarian revelation of God. Baxter takes the Bible to his readers, Owen takes his readers to the Bible ; Owen excels in massive, austere exposition, Baxter in pointed, homely application. Owen shows us the theological richness, Baxter the practical worth, of Puritan teaching on the Christian life.

TWO TYPES OF TEACHING

We are now to survey the teaching of our three seventeenth-century spokesmen. As we saw, they had a common aim and interest in writing of the Christian life ; each sought to systematize a developed tradition for the guidance of ordinary laymen. Not that they were slaves to the tradition on which they drew : Francis broke new ground within Catholicism in envisaging a full life of devotion for those engaged in secular callings, as we saw, and Owen and Baxter broke new ground within Protestantism by allowing that under certain circumstances one might lawfully withdraw from the world to a solitary life of contemplation. All three were in fact independent and masterful thinkers of the highest ability ; no more impressive or intelligent representatives of either tradition could be found. Our review of their teaching, therefore, should help us to form a judgment as to how far these traditions really are divided on the level of practical teaching. Protestants sometimes suspect that the gap is less here than elsewhere, and, indeed, that Roman devotional teaching is in some respects richer than their own. We think it will appear that in fact the gulf is as wide over practice as over doctrine, simply because practice is determined by doctrine ; and that Romanism is as much poorer than the Reformed faith in its views of Christian spirituality as it is in its theology of grace. We shall centre our exposition on three pairs of topics : man and sin ; love and faith ; authority and prayer.

(i) *Man and sin*

Our three teachers all held in substance the traditional Augustinian anthropology which sees man as an embodied soul, consisting of two chief faculties, mind and will (having as their objects truth and goodness respectively), plus affections and passions (powers of positive and negative emotional response—joy, sorrow, hope, fear, etc.) and the “sensitive appetite” (instinctive, self-regarding physical desire, for food, drink, sleep, etc.). These various human functions form a complex hierarchy ; the will rules, in the sense that it initiates action for the attainment of apprehended good, but it is itself dependent on reason and appetite for the apprehension of the good to be attained. Ideally, man's mind would know God, and all things in God ; his will would cleave to God ; his affections would be God-centred, so that he would hope for and delight in only that which pleased God, and fear only the loss of God ; and his sensitive appetite would be so governed by his will, in accordance with reason, that its craving would never be gratified further than was seen to be good and right. But the Fall has deranged man's faculties. Reason is no longer allowed to direct ; the sensitive appetite (Augustine's *concupiscentia*) is out of hand, and

craves uncontrollably ; the affections are inordinate, for they follow its lead ; and so does the will. Fallen man thus cannot please God. The work of grace within him, however, progressively restores and re-integrates his disordered nature ; this is the process of sanctification.

But was this disordering of the faculties of the personality all that the Fall meant? Here the two traditions parted company. The Roman Church said yes. Rome held that the "original righteousness" which Adam lost at the Fall was simply his power of integrating himself in and for the practice of goodness. He had previously possessed this power as a *donum superadditum*, a divine gift perfecting nature, but distinct from it, and not organically related to it. In its absence, every man lies under the dominion of concupiscence ; but this is due simply to his lack of the integrating principle, not to any corruption of his nature as such. Thus, fallen man, though weak, is still fundamentally good, and all he needs that grace should give him is an infusion of supernatural strength to enable him (if the phrase may be allowed) to pull himself together. This was Francis' position.

But the Puritans, with the Reformers, insisted that Scripture requires a more radical view : namely, that through the Fall man has come under the dominion of sin. Psychological disintegration is a result of this, but must not be equated with it. For sin is more than a lack ; it is essentially an active antipathy to God, an energy of aversion and opposition towards one's Creator. "The carnal mind is enmity against God" (Rom. viii. 7). And sin expresses itself through every function of human personality, so that the whole man opposes God at every level of his life. The loss of original righteousness thus meant more than the deprivation of man's inner harmony ; fundamentally, it meant the depravation of his entire nature. His depravity is total, for it extends to the whole of him. Human nature is worse than weak ; it is bad. The mind is dark, the will is perverse, the affections are inordinate, just because sin reigns throughout. "(Sin's) nature and formal design," writes Owen, "is to oppose God: God as a lawgiver, God as holy, God as the author of the gospel". Ungodliness, unrighteousness and unbelief are therefore its natural modes of self-expression. "It adheres as a depraved principle unto our minds, in darkness and vanity ; unto our wills, in a loathing of, and aversion from, that which is good ; and . . . is continually putting itself upon us, in inclinations, motions, or suggestions to evil" (Owen, *Of Indwelling Sin* : Works, ed. Goold, VI. 178, 167). And it resists the work of grace from first to last. The hearts and lives of regenerate men are battlefields on which indwelling sin ("the flesh") tirelessly disputes the supremacy of the Spirit, so that a Christian cannot gratify the one without interference from the other (cf. Gal. v. 17). He finds that sin, though now dethroned and disowned, is by no means destroyed ; it remains with him, an unwelcome guest ; indeed, it has taken on a life of its own and become his demonic *alter ego*. This, says Owen, is why Paul likens it "to a person, a living person, called the old man, with his faculties and properties, his wisdom, craft, subtlety, strength" (*The Mortification of Sin* : Works, VI. 8). It is always busy ("sin is never less quiet than when it seems to be most quiet", p. 11), spoiling, more or less, all the good that we would do and

trapping us, more or less, into the evil that we would not. This inner conflict and contradiction is peculiar to the regenerate ; those under the dominion of sin know nothing of it. But once a man is born again, willy-nilly he finds himself with Paul in the closing verses of Rom. vii, a constant object of assault on himself from within himself ; sin is now at war with him, and he must perforce spend the rest of his life in conflict with it. The various phases of this warfare form a major theme with Owen and Baxter.

But Francis never does justice to this side of the Christian life at all. The conflict between flesh and spirit is to him no more than the clash between the irrational craving of concupiscence and the rational will. "Do we not often experience sensual passions which are altogether contrary to the affections of the mind or will which we feel simultaneously?" he asks ; "this is what constitutes the war we daily experience between the spirit and the flesh" (*Treatise*, I. v)—or, as he calls them in the *Introduction* (IV. iii), the superior and inferior parts of the soul. The Christian's inner conflict is no different in principle from the natural man's experience of being tempted periodically to disobey his conscience. And all that is needed for victory is resolution and fortitude. Mortification of sin, therefore, involves no more than cultivating temperance in food and sleep and practising other disciplines and abstinences in order to weaken concupiscence and make self-control easier (*Introduction*, III. xxiii). For all that Francis tells us, there is nothing more to the Christian warfare than this. But Baxter and Owen expound mortification as essentially a spiritual discipline of meditation and prayer for which physical austerities can at best be merely preparatory ; for its aim is not simply to restrain bad habits and ebullient passions, but to weaken the sinful principle which expresses itself through them. Owen upbraids the Romans for not distinguishing sin from sins ; they fail, he says, to see the real enemy, and hence misdirect their mortifications towards the outward symptoms of sin's presence, instead of going to the root of the trouble. "The Papists can never with all their endeavours truly mortify any one sin . . . they have sundry means to mortify . . . the natural life . . . ; none to mortify lust or corruption." "The ancient authors of monastical devotion" and their disciples all went wrong here : "attempting rigid mortification they fell upon the natural man, instead of the corrupt old man ; upon the body wherein we live, instead of the body of death" (VI. 17f.). Owen would have charged Francis with this mistake, and I think he would be right. It is here that the sunny sentimentalism of Francis' "devout humanism", as Bremond calls it, is least biblical and realistic. This whole dimension of Christian experience—the real spiritual warfare, not against physical and temperamental frailties merely, but against the clinging, polluting, insatiable principle of spiritual corruption which Paul terms indwelling sin—is simply missing from his pages ; which, for all their charm, elegance and ardour, seem superficial and, indeed, quite objectionably complacent when set beside the rough realities of the "old, coarse gospel" (Wesley's phrase) as the Puritan warriors expound them.

(To be continued)

Father Hebert and Fundamentalism¹

BY THE REV. THOMAS HEWITT, M.A., B.D., M.Th.

IT is made quite clear that the controversy between the S.C.M. and the Evangelical Unions gave birth to this book, *Fundamentalism and the Church of God*, and that it is specially concerned with the Inter-Varsity Fellowship and Conservative Evangelicals in the Church of England.

The author leaves no doubt in the mind of the reader that he is strongly opposed to Conservative Evangelicalism in general and the Inter-Varsity Fellowship in particular, but his opposition in the main is put forward with graciousness and sincerity. Yet this graciousness and sincerity, which we greatly appreciate, must not be allowed to distract our attention from the plausible dangers and errors which are not only found in the book but which are bound to arise elsewhere. This can be clearly seen from a review of the book by the Editor of the *Church Times*, who heads his review, "A Heresy Explored". Not only does this latter title sound the alarm for all Conservative Evangelicals, but it completely destroys the author's plea for unity. He himself, is a member of the Anglo-Catholic party, the *Church Times* is the official organ of that party, therefore the official view is that the attitude of Conservative Evangelicals towards the Bible is heretical.

AUTHORITY OF HOLY SCRIPTURE

Although other aspects of the book will be dealt with, we must endeavour to examine the main point, which is the authority of Holy Scripture. We are told that the written words of man must be subject to literary and historical criticism, and that as the Bible falls into this category, therefore it must be subject to the above criticism. This is clear enough for all to understand and appreciate, but we are then told, "The Word of God is the Word which He has spoken and still speaks. It is His Word and calls for our entire acceptance and obedience." It seems obvious from this quotation that the Word of God has supreme authority, otherwise it has no right to claim our entire acceptance and obedience. Now Our Lord said that David wrote Psalm 110 and that Jonah was three days and three nights in the fish's belly, but the writer strongly criticizes the former statement of Our Lord, and one is left with the impression that he does not accept the latter. To overcome the difficulty he argues that ignorance is not error, which, of course, is true, but when we make an erroneous statement because of ignorance that statement is still erroneous. Therefore in actual fact, the writer accuses Our Lord of making erroneous statements on the one hand, yet, on the other, he states that the Word of God is His Word and calls for our entire acceptance and obedience i.e. it is supreme. The fact of the matter is that Dr. Hebert is not at all certain wherein authority lies. Where Biblical criticism departs

¹ *Fundamentalism and the Church of God*, by Gabriel Hebert, S.C.M. Press pp. 156, 157-.

from the sayings of Our Lord, he is prepared to follow Biblical criticism. Drawn to its logical conclusion it amounts to this—that the Word of God in the Bible can only be found and proved by scientific and historical criticism, which is nothing more or less than rationalism and leaves little or no room for God.

(a) *Liberalism of a past decade*

Dr. Hebert says, "The glory of Liberalism was first the sustained endeavour to seek the truths of the events just as the natural scientists were seeking the truths about natural phenomena. The Liberals knew that the facts, whatever they were, were God's facts, and all truth is God's Truth." There is nothing very illuminating in this statement, for all Evangelicals know that true facts are God's facts, and that all truth is God's Truth. This has never been objected to—the objection lies in making theories facts, and errors truth.

In the same connection we are told—"The Holy Spirit was not absent in this new study of the Bible". This was recently proclaimed in an Oxford University sermon by C. F. Evans, quoted with approval by Hebert—"Must we not claim", he said, "that the same Holy Spirit Who spake by the prophets and Who inspired the Scriptures, does in another and lesser mode of His operation lead men to a right critical exercise of the natural reason upon the same Scriptures?" Yet Dr. Hebert tells us almost in the same breath that "It is indeed true that the Liberals often fell far short of a right view of His Godhead and of the Word of God which the Bible proclaims", and on page 78 it is said—"But we must return to the Liberals. On the theological side the original Fundamentalists rightly saw that they were confronted with real heresy. Perhaps the central point of all was this, that religion was being substituted for God," and again, "The account which the Liberals gave of the course of the history was certainly falsified by their misunderstanding of the Bible" (p. 79). Thus, on the one hand, we are informed that the Holy Spirit was in the study of Liberalism and that He leads men to a right critical exercise of the natural reason upon the same Scriptures. Yet, on the other hand, they had a wrong view of the Godhead of Jesus Christ and of the Word of God which the Bible proclaims, that they taught real heresy, substituted religion for God, and their account of the course of history was false. It is true that the author would assert that no one school has all the truth. But even if we grant this, are we to believe that where there is such a denial of the Christian faith, as stated above, the Holy Spirit was working in such a Movement?

(b) *Science and Theology*

We also find a further difficulty in the concessions which are allowed to Science and not to Theology. He says that "Theology is always a puzzle to the scientific worker. He cannot understand the study which appears to have all its dogmas laid down in advance, for such procedure is contrary to his whole method" (p. 72). While Dr. Hebert says, "All its dogmas," it is right to point out that Science accepts certain dogmas without hesitation. There could be no forward movement in the scientific world if it was not prepared to accept

the fact that certain dogmas need no further inquiry. Are we to deny the same rights to Theology? Are theologians to go on for ever seeking to find out whether certain Biblical statements are facts or theories?

On page 80 he says, "We have laid it down as a fundamental principle that scientific inquiry into natural phenomena or history must be free to follow the evidence, and that there can be no honest inquiry if the conclusions, which it is to reach, are determined before it starts". The writer accepts the fact that it is a fundamental principle that scientific inquiry into natural phenomena or history must be free to follow the evidence. Illustration of this is given in one account of the Resurrection. We are told, "St. Paul was certainly not prepared to cut loose from history". But the point at issue is not whether Paul was prepared to cut loose from history but whether there can be an honest inquiry if the conclusions are determined before it starts. Now with St. Paul the conclusions were obviously determined beforehand, for he had seen the Risen Christ, but when he had to deal with the doubts of others he did not hesitate to quote historical testimony. A Christian is someone who has experienced in his own life the living Christ Himself, therefore the conclusions about the Resurrection are determined, and he can only point to the historical testimony as an objective witness to his personal experience. Then there must be times when faith is compelled to rise above scientific inquiry even when the evidence appears to be against it.

The Virgin Birth of Our Lord is a good example of faith rising above the evidence at our disposal, and of belief being placed in the written records. This birth must be either a historical fact or pure fiction. In a matter such as this it is impossible to appeal to the *genre* of the story. The author and Evangelicals accept it as a historical fact, but what evidence is there in its favour, and does it stand up to scientific inquiry? There are only two portions of Scripture which refer to it. It is often stated that the Matthæan account is derived from Isaiah vii. 14, and that there is some doubt about Luke's account on textual grounds. Thus, apart from a very doubtful reading in John i. 13, this completes the whole evidence of the New Testament, and no part of it is free from doubt. The whole scientific inquiry into the natural phenomenon of human birth never found another case of Virgin birth. Then Our Lord Himself never in the Scriptures claimed to have been born of a Virgin. The evidence, therefore, derived from the whole history of man is against it, and a real critical exercise of the natural reason is also opposed to it, as is seen in the writings of critics of fifty years ago. To be logical, reasonable and consistent, Dr. Hebert should also reject it, but he does not do so even though the many miracles of the Old Testament, which he does reject, are mild compared with this one. Briefly, in the miracle of the Virgin Birth, Dr. Hebert is compelled to depart from the system which he sets up, and to accept the inerrancy of the written words of Scripture, yet he is not prepared to allow the same rights to Conservative Evangelicals on other matters.

(c) *Divine and Human Elements*

The written words of men and the Word of God are not identical in the Bible, states the author, and he clearly makes a division which

remains theoretical, for no logical means is given whereby we may differentiate the two. With regard to the Divine side of the Bible the writer is hardly concerned. He is so keen to stress the human side and also the human nature of Our Lord, that one might accuse him of drifting into the error of Nestorianism. He may, and probably does, accept the fact that Our Lord is "Very God of Very God", but there is nothing in this book which would suggest it. He does not rise higher than this—"Yet we must say that in Him as Man dwelt the fulness of Divine wisdom; all theories of His 'emptying' of Himself which suppose that in becoming Man He left His Divine Nature behind, to resume it at His Ascension, are contrary to the Faith. We must say, however, that in His Human Nature God was present and was revealed; in Him were God's Righteousness and God's Truth, God's Love and God's Wrath, translated (so to speak) into our human language." There is nothing in this statement which would have disturbed the Arians, yet Christ was truly God—"Very God of Very God". "Veiled in flesh the Godhead see" is far more correct than this statement of Dr. Hebert, and it is unfortunate that the writer has drifted into that old fallacy, "to err is human," which was really put forward as an excuse for human sin. True man was made in the image of God, and when he defaced the latter he defaced the former, and it would be more correct to say to err is a characteristic of fallen humanity. Yet it is the acceptance of this wrong premise which has led Dr. Hebert into accusing Christ of error. So with the Bible he stresses the human side so much that one is left wondering where God comes in, that is, if He does come in it all. He fails to realize that it was a similar fault which led Biblical Criticism fifty years ago to deny such matters as prophecy, miracles, the action of God in the original revelation, the Virgin Birth, and also the Deity of Our Lord Jesus Christ.

SOCRATIC DIALOGUE

The following rough sketch of a Socratic dialogue will give some idea, and we hope not unfairly, of the views of Dr. Hebert :

Socrates : You admit that all written words of men should be subject to literary and historical criticism? *Hebert* : Certainly. *Socrates* : You maintain that the Bible is the written words of men? *Hebert* : Yes, I do. *Socrates* : You must then admit that the Bible should be subject to literary and historical criticism? *Hebert* : Undoubtedly I do admit it. *Socrates* : You also maintain, I am given to understand, that the Word of God is also found in the Bible? *Hebert* : Yes. *Socrates* : But do you maintain that this Word of God is not subject to literary and historical criticism? *Hebert* : I am not certain about this, could you make your meaning clearer? *Socrates* : Certainly, let me put it in another way—You say that the Word of God is His Word and calls for our entire acceptance and obedience? *Hebert* : Yes, that is correct. *Socrates* : Good. You will, I think, admit that that which calls for our entire acceptance and obedience must have supreme authority? *Hebert* : Undoubtedly. *Socrates* : Then the Word of God must have supreme authority? *Hebert* : Of course. *Socrates* : Now you will admit, I think, that that which has supreme authority

is not subject to literary and historical criticism? *Hebert* : Yes, I must admit it. *Socrates* : I suppose that there is a way or means or method whereby we can find the Word of God? *Hebert* : There is. It is the method of literary and historical criticism. *Socrates* : Do you admit that when this method is applied there is no possibility of error? *Hebert* : Certainly not, for critics are only human and subject to error. *Socrates* : Then it is possible that you may still fail to find God's Word even after this method has operated. *Hebert* : I am afraid so, if this was all. *Socrates* : Then there is something more? *Hebert* : Yes, there is the help of the Holy Spirit. *Socrates* : Excellent. You admit that the method of literary and historical criticism with the help of the Holy Spirit is sure to find the Word of God? *Hebert* : I do. *Socrates* : The critics of fifty years ago, I suppose, used the method of literary and historical criticism? *Hebert* : Yes, of course, they did. *Socrates* : You admit, I think, in your book that they had the help of the Holy Spirit? *Hebert* : Yes, I do admit it. *Socrates* : But did you not state in your book that these men made mistakes? *Hebert* : Yes, I did.

etc., etc., etc.

We find ourselves wandering in a complete circle, and are left high and dry as to where authority stands. The writer, in a fine endeavour to escape the dilemma, leads us at last into abject subjectivism.

CHRISTIAN UNITY

A special plea is made for unity between S.C.M. and the Inter-Varsity Fellowship on the ground that "it is impossible that a controversy between believing Christians should end in final disagreement, for Christianity has made them one". We wholeheartedly agree that there should be no final disagreement amongst believing Christians, but when we go further into the meaning of "believing Christians" difficulties immediately arise. We are told that "the visible Church is part of the Gospel. Nothing could be plainer than this in Holy Scripture. From the beginning the purpose of God for man's salvation has been worked out through the believing and worshipping community." Here we have the identification of the visible Church with the believing and worshipping community, which sounds very strange to Evangelical ears, and has no Scriptural authority. On the contrary, such parables as "the Wheat and Tares", and "the Sheep and Goats", show that in the visible Church there are those who do not believe, who are non-Christians.

The bringing in of the people of Israel and the Old Covenant to support his argument has the same weakness. In Israel there existed those who believed and those who did not believe, for there was a spiritual Israel as well as the visible Israel (Rom. ix. 6, 7), and Hebrews iii and iv show that many members of the people of Israel did not receive the promise because of unbelief. It is exactly so in the visible Church—there are those who only know a mechanical form of religion and are complete strangers to the saving Grace of God. Those who desire unity in the visible Church appeal to St. John xvii. 21, but an examination of verse 20, "Neither pray I for these alone, but for them also which shall believe on Me through their word," shows that Our

Lord prays for the unity of true believing men and women, and this unity has been seen over and over again. There never has been, nor ever will be, unity within the visible Church. The nearest approach to it was in the medieval age and, strangely enough, this has been called the "dark age"! The rise of the International Council of Christian Churches as a protest to the World Council of Churches may be unfortunate, but the latter body is to blame because of its unscriptural attitude, in such matters as Holy Communion and the Episcopacy, towards Free Churchmen.

We must ask the question—Who are the real creators of division in the Church? Is it Conservative Evangelicalism, or those who insist on Episcopacy to such an extent that Free Churchmen appear not to be a part of the true Catholic Church. For more years than one can number the Ecumenical Movement has been talking about Christian unity, but the Anglo-Catholic party has so insisted upon the Episcopacy for all branches of the Church that no unity has taken place. This tragic barrier is a creation of man, and herein lies the cause of true division. While the Ecumenical Movement has been trying to overcome this fundamental barrier, and has so far failed, Conservative Evangelicals have been putting Christian unity into practice. At the Keswick Convention held annually thousands of men and women of all denominations meet together for fellowship, prayer, and study of God's Word. They are able, both Anglicans and Free Churchmen (and we thank God for this) to have fellowship at the Lord's Table. Here we find denominationalism and the barriers created by man overcome, and so what others have been talking about, Evangelicals have accomplished.

SINLESSNESS

The author accuses the Conservative Evangelicals of holding that true Christians are sinless, which is quite fantastic. He has been careful to read one aspect of Conservative Evangelical literature, but unfortunately he appears not to have read any of the Keswick Convention literature of the past seventy-five years. If he had done so he would have been the first to admit that sinlessness is not only never mentioned, but constantly opposed. He certainly would have found much teaching concerning the failure of man, but also the way of victory over sin and the self-life through the indwelling presence of God's Holy Spirit. His accusation that Evangelicals foster separation is unfounded. If he were to examine all walks of life, not only in the Ministry and other professions, but in the industrial life of the nation, he would find Conservative Evangelicals taking their stand for the cause of Jesus Christ. It is not these people who have separated themselves from the world, but those who have entered monastic houses, and failed to face up to the real facts of every-day life.

THE CLOSED MIND

A serious accusation is that of Sir John Wolfenden, quoted at length by the author, concerning the supposed "closed mind" of the Conservative Evangelical Undergraduate. Sir John says, "But I am frightened—that is not too strong a word—by the number of young

people who to-day come from Sixth Forms to Universities with their minds firmly closed, locked, bolted and barred, not just about the Bible and religion in general but about all sorts of things as well, philosophy, politics and history among them". Page 141 also records that he said "He had no use for the boy and girl at school who wasted two or three years and then went into examinations, shut their eyes and prayed!" This latter statement we can dismiss as perfectly ridiculous, for it is by no means a tenet of Conservative Evangelicalism and would be condemned out of hand by any responsible Evangelical. Such a statement as this is not worthy of Sir John, who has departed from an intelligent approach to an exaggerated emotional one to try to prove his point of view.

"The closed mind" is more interesting and very serious if true, but we challenge the truth of this statement. The Bishop of Southwell when speaking about the same persons, made the following remark, "A number of these boys and young men, of course, broaden out to some extent during their training". Now it would be admitted that in so far as these have broadened out they have not a closed mind. I take it for granted that by "broaden out" it means the acceptance in some form or other of that which is known as "higher criticism". It seems that those who can accept this have an open mind, and those who cannot have a closed one. We repudiate such an illogical approach, and we ask Sir John to make a careful analysis of all walks of life and he will find that the number of Conservative Evangelicals who have made their mark is as high in proportion as any other religious body. The Christian literature published by the Tyndale Press, has as much a high academic standard and compares favourably with other Christian works, yet most of the writers came from Christian Unions to the Universities. We suggest that Sir John should open his mind to the true facts and then he will lift up his heart to Almighty God for the great work which is being accomplished in the hearts and lives of so many young people.

Conservative Evangelicalism is by no means infallible, and where it has failed it should be frankly admitted, and if this book compels Evangelicals to examine their position again it will do a good work. Yet having said this one is bound to admit that the writer has only studied one aspect of Conservative Evangelical literature, and as he has brought to bear upon this his own preconceived ideas, his book fails to deal adequately with the subject.

Correspondence

October 15th, 1957.

Dear Sir,

The Cambridge Press will be issuing a new edition of my *Parish Chest*, 1946, second edition 1951. I fear it will not be possible to extend the book a great deal (though the invitation in the first edition still stands, contributions of citations of original parish documents will be gratefully received and most promptly acknowledged). But even in a "straight" reprint of the second edition text, clearly any remaining errors upon points of fact must be corrected. So I shall be grateful indeed if any user of the book who has noticed any such will be so kind as to send me here a post-card, with a page reference note of the statement, and of the proposed correction. Any help of this kind will be most thankfully received, and will be duly acknowledged when the third edition appears.

Yours truly,

W. E. TATE.

*Dept. of Education,
Leeds University.*

Book Reviews

PAUL'S USE OF THE OLD TESTAMENT.

By Earle E. Ellis. Oliver & Boyd. pp. 204. 21/-.

Students of Holy Scripture will be grateful for this valuable study of an important subject. In a strictly academic investigation, carried through with scholarly attention to detail, Dr. Ellis shows that he is familiar with all the relevant literature and also that he has a mind of his own, and therefore is not afraid of reaching independent judgments. Paul's quotations from the Old Testament, as we know, often display considerable variations from both the original Hebrew and the Septuagint texts—a fact which inevitably raises the question of the apostolic attitude to Holy Scripture. Was Paul careless and indifferent where the verbal accuracy of his citations was concerned? or was he afflicted by a faulty memory? Was his thought coloured by either rabbinical or Hellenistic presuppositions? Did he make use of current written or oral "testimonies"? These are some of the questions with which Dr. Ellis grapples. He rightly reminds us that "Paul's use of the O.T. cannot be understood apart from his attitude towards it. To him the Scriptures are holy and prophetic; they constitute the very oracles of God" (p. 20). The verbal divergences of his citations from the Old Testament text are not accidental: they are "interpretive renderings", for "he is convinced that he conveys the true (i.e. the Spirit's) meaning best in this way" (p. 27). It is "the sense element that is basic for Paul" (p. 50).

A careful inquiry into the question of the influence of Judaism on the mind of the Apostle leads Dr. Ellis to the conclusion that his "O.T. exegesis was not just an adoption of current traditions but reveals a vitality and understanding totally foreign to rabbinical literature". His use of the Old Testament "cannot really be understood in terms of his Jewish contemporaries. This is especially true where principles of interpretation are involved. The affinities which occur are in peripheral areas and never reach to the heart of his thought. After his conversion the O.T. became a new book for Paul; all that went before now stood only as a prelude—a prelude set quite apart from all that was to follow. Although echoes of the prelude remain, the real meaning which the O.T. has for him lies at a different source. And to find it one must go to Christ and to the apostles" (pp. 83 f.). "It is 'the light of the Gospel' which determines Paul's approach to the O.T." (p. 115). This is a truth which certainly needs emphasizing in scholarly circles, for scholars, perhaps more than most, are prone to become enslaved to particular theories and thereby to miss truth of a more obvious character. That "the key to O.T. interpretation was given by Christ Himself to His apostles", and that "a considerable portion of Pauline exegesis appears to find its origin in just this source" (p. 113), is an inference commended by its simplicity and supported by the evidence of the New Testament itself.

As regards Paul's *method* of quotation, Dr. Ellis detects a parallel in the *Midrash pesher* of the Qumran Sect. In the *pesher* form of quotation "the interpretation or exposition is incorporated into the body of the text itself" and its textual form is determined accordingly (p. 141). "In selecting a particular version or in creating an *ad hoc* rendering Paul views his citation as thereby more accurately expressing the true meaning of the Scripture. For Paul, as for the rabbis, the 'letter' was sacred; but unlike the rabbis, Paul valued the 'letter' not for itself alone but for the meaning which it conveyed. His idea of a quotation was not a worshipping of the letter or 'parroting' of the text; neither was it an exegesis which arbitrarily imposed a foreign meaning upon the text. It was rather, in his eyes, a quotation-exposition, a *Midrash-pesher*, which drew from the text the meaning originally implanted there by the Spirit and expressed that meaning in the most appropriate words and phrases known to him" (p. 146). This provides an admirable summary of the author's main thesis. We are confident that this excellent work (to which are added serviceable appendices and indices) will exercise a timely influence in favour of sane and scriptural scholarship. It will be valued by all who wish to steer a course between the Scylla of mere verbalism and the Charybdis of mere idealism, while remaining fully loyal to the exalted view held by our Lord and His Apostles.

PHILIP E. HUGHES

PAUL BEFORE THE AREOPAGUS, AND OTHER NEW TESTAMENT STUDIES.

By N. B. Stonehouse. Tyndale Press. pp. 197. 15/-.

Professor N. B. Stonehouse is internationally respected as a New Testament scholar of sincerity and erudition. His approach to the sacred text is at all times warmly evangelical and thoroughly reformed

Consequently readers of this journal will welcome the appearance under one cover of seven essays which have previously been published in separation. All are marked by that clarity of thought and style and that concentrated perspicacity of exposition which we have come to associate with Dr. Stonehouse's name.

In the first of these essays (and the one from which the volume receives its title) Dr. Stonehouse gives us a careful and cogent study of the circumstances and content of the preaching of Paul at Athens as recorded in Acts xvii. There are many to-day, ranging from Plymouth Brethren to modern Liberals, who dogmatically affirm that at Athens Paul, through a desire to accommodate his message to the pagan mind, failed to preach the Christian Gospel, with the result that his preaching there was ineffective, and that thereafter, having learnt a bitter lesson, he determined to know nothing save Jesus Christ, and Him crucified. The evidence does not support this interpretation. In any case, it is, as Dr. Stonehouse points out, "most precarious to engage in rationalizing from the number of converts to the correctness of the message. That there were converts at all should be sufficient proof . . . that the message was regarded as the Christian message. Luke did not share the pragmatism of our day which judges the truth of the message by the criterion of outward success" (p. 34).

There is a most valuable study on the difficult question concerning the relationship between repentance, baptism, and the gift of the Holy Spirit, with special reference to Acts ii. 38 ; viii. 16 f. ; x. 44 ff. ; and xix. 1-17. Other important essays are devoted to particular aspects of the theology of Rudolf Bultmann and Martin Dibelius. The former of these was written before the irruption into the theological scene of the great "demythologization" controversy, and one could have wished that Dr. Stonehouse had seen fit to enhance the worth of this already worthy volume by the addition of an essay dealing with this subject. Better still, however, would be a whole book devoted to Bultmann and his theology, and we can think of no one better equipped than Professor Stonehouse for the writing of such a volume. We continue to hope therefore ! Not the least valuable feature of these two essays is the manner in which both Bultmann and Dibelius are viewed within the perspective of their theological and philosophical ancestry. In this connection the impressive but unostentatious character of the author's scholarship is seen to great advantage.

PHILIP E. HUGHES.

BILLY GRAHAM.

By Stanley High. World's Work. pp. 275. 21/-.

It was obvious that a life of Billy Graham would soon be written, so far as was possible. It might easily have been a book in bad taste. In fact, this "personal story of the man, his message, and his mission" is excellent.

Despite a slight tediousness of style, dictated no doubt by the fact that the book originated as articles in *Readers' Digest*, it is an effective portrait of Billy Graham. Mr. High is sufficiently in sympathy, and yet sufficiently detached to make a book that really conveys the man,

without adulation and yet without misunderstanding. Like its subject it almost falls over backwards to keep the limelight off the man and on to God Who is using him. There are, it is true, one or two sweeping assertions about the British crusades, but on the whole the book is most un-American—if that remark can be taken in the spirit it is written, as a compliment. It is, therefore, excellent as a reminder of the great days of Haringay and Glasgow, as an explanation of why Billy Graham has reached his position, and a help to prayer for those who are in sympathy. For those who are not, it is an admirable introduction and can be thoroughly recommended.

J. C. POLLOCK.

CHRIST AND THE APOSTLES.

By F. M. Godfrey. *Studio Press.* 45/-.

Apart from purely "luxury editions", this is one of the most beautiful books that we have ever handled: and may well be one of the most useful. It consists of one hundred plates—four of which are in colour—reproducing the works of the great Masters, and covering more than 1,000 years of pictorial art, from the sixth to the seventeenth century. The illustrations are introduced by sixty pages of fascinating letterpress, packed with discriminating comment and interpretation.

The scheme of the book is simple enough. The author takes, in their historical sequence, the chief events in the Gospel story in which Christ is in direct relationship with some or all of the Apostles: he begins with the Call of Simon and Andrew and ends with the Appearing to the Eleven. There are twenty-three episodes: in each section Mr. Godfrey has grouped in chronological order the masterpieces dealing with the particular incident, and the letterpress takes each picture, analyses and discusses it, and exhibits its relationship to the others in the group.

This sounds bare, and bald: the very contrary is the case. Such a remark as (e.g.) "Byzantine art reserved the profile position for the forces of evil" (p. 52) sends the reader scurrying eagerly through the illustrations to prove the point—which may indeed be a commonplace among the *cognoscenti* but comes as a flash of illumination to the ordinary reader.

Perhaps the author's chief merit (apart of course from his vast erudition) lies in the quality of his own prose: we wanted to quote, but it is impossible to single out adequate examples of his remarkable style. His descriptions are in themselves a work of art: he has the knack of seeing detail and weaving it into the pattern; he has profound scholarship; and he has the true instinct of reverence that invests all that he has to say with spiritual significance no less than with expository power. He has a wide, sensitive, and sometimes startling vocabulary; but when the student follows his mentor and contemplates the pictures in accordance with instructions, he not only sees very much that would otherwise have escaped him, but recognizes Mr. Godfrey as a master of the *mot juste*. As one reads, one is enabled to enter into the mind and spirit of the painter, and to emerge again with enlightened sense.

Needless to say, the book is exquisitely produced : it should be in every school and college library ; and if it could be made a " present for the Vicar " from many a Parochial Church Council, the members would (we think) inevitably be rewarded as the preacher passed on to them the fresh insights that he himself had gained into the sublime story.

D. F. HORSEFIELD.

THE STUDY OF MISSIONS IN THEOLOGICAL EDUCATION : VOLUME II.

By O. G. Myklebust. *Egede Instituttet Oslo.* pp. 413.

The first volume of Dr. Myklebust's *The Study of Missions in Theological Education*, reviewed in the *CHURCHMAN*, March, 1956, provided an exhaustive study of the place which the study of missions has occupied, or not occupied, within the disciplines of theological teaching since the Reformation. The first volume brought the story down to 1910.

The second volume goes, if possible, into even greater detail for the period since 1910. Dr. Myklebust has, in his two volumes, provided a quite invaluable survey of what has hitherto been achieved by way of recognizing that the study of missions has a claim to be taken seriously in theological education. No one who believes that it is important to establish this claim can afford to ignore Dr. Myklebust's fact-finding material.

Dr. Myklebust is himself deeply convinced that in the interests of theological study itself the study of missions ought to have its own distinct and recognized place and be a *compulsory* subject for examination. He thus rejects the argument which is often advanced that every subject in the theological curriculum should allow the influence of missionary studies, but that *separate* provision for this study should not be encouraged. He records the fact that the Edinburgh Conference of 1910, after reviewing the inadequate provision for the study of missions in *every* country, went on to assert the need for its further emphasis in every branch of theology and advanced the hope that it might receive " more extensive treatment in a distinct department ".

Since then, as Dr. Myklebust points out, there has been some significant progress made in the United States *but* elsewhere " up to 1950 the study of missions had been admitted, not to the temple of theology itself, but only to what may not inappropriately be described as the Court of the Gentiles ". He makes a shrewd point when he adds, " The reluctance on the part of the theological faculties and colleges to institute the study of missions as an independent subject reflects the failure of normal theological education, largely presupposing ' a static rather than a missionary Church '." There is a great deal of uncomfortable truth in that observation.

This is a fact-finding book. Dr. Myklebust could, perhaps, with advantage have argued his case even more forcefully than he has done, for it is a very strong case indeed. Meanwhile, however, these two very fully documented volumes provide the necessary material upon which to base the argument that theology itself cannot, in the world of to-day, afford to ignore the illumination which can be found in the

patient scientific study of what the modern missionary movement has discovered in and through its own profoundly theological activity.

M. A. C. WARREN

THE COMMUNICATION OF THE GOSPEL TO ILLITERATES

By H. R. Weber. pp. 128. 7/6 (paper).

THE GOSPEL AND THE RELIGIONS.

By Walter Freytag. pp. 47. 3/- (paper).

I.M.C. RESEARCH PAMPHLETS, Nos. 4 and 5.

S.C.M. Press.

This series of pamphlets is small in size but weighty and important in content. The three previously published are on African Marriage, A Theology of Mission, and The Christian Church and Islam in West Africa.

H. R. Weber is a missionary in Indonesia, and his book is based on his work in the Banggai Archipelago, east of Celebes, where some 30,000 people became Christians about thirty-five years ago, partly for political reasons, but remained almost entirely illiterate and untaught. He led a campaign of evangelism and Christian education, and found that illiterates are more and not less able than literates to understand the language of picture, sign, symbol and drama. We are to-day the slaves of words, and have come to assume that truth can only be expressed in propositional form; whereas much of the deepest religious truth can only be expressed by other and more concrete means. A substantial part of the book is devoted to a detailed explanation, with diagrams, of the methods the author has actually used, his favourite being "chalk and talk", in which the teaching is given by dialogue and picture, with the audience playing throughout an active part. The book is full of fascinating material and suggestions which should be of great value to missionaries dealing with primitive people. The author, who is a member of the Dutch Reformed Church, suggests that this and other Protestant bodies need to rethink their traditional emphasis on proclamation as confined to purely verbal preaching, and their suspicion of visual images and symbols.

Dr. Freytag, by a masterpiece of compression, has packed into less than fifty pages a closely reasoned discussion of the fundamental thesis of Dr. Kraemer's great new book, *Religion and the Christian Faith*. He discusses a number of different analyses of the relation between the Gospel and other religions. He does not wholly accept Kraemer's own answer—which he summarizes, "It is a religion among many religions in so far as it is Christian piety, a human formation . . . and it is a unique phenomenon in so far and as soon as it is a witness for the Word, the gospel, . . . the one revelation over against all religions". Yet it is not easy to see exactly how his own exposition of "The Biblical Answer" differs from this. His central point is that the non-Christians, "The Gentiles," stand in a positive relation to God's redemptive purpose; they are "those for whom God has acted and still acts", though "they stand under the 'Not Yet'", and being apart from Christ actually "live in opposition".

It is a pamphlet obviously intended to provoke and stimulate discussion, which it should most effectively do.

C. S. MILFORD.

WAY TO GLORY: THE LIFE OF HAVELOCK OF LUCKNOW.

By J. C. Pollock. John Murray. pp. 269. 25/-.

This is good biography. There was some danger of losing our hero in a maze of battles with names as difficult as Tolstoy's characters; or, if you like, of stepping off the way to glory into military cul-de-sacs. But by the last chapter, Sir Henry, full of faults yet truly saintly, stepped out of these pages—a real person. I felt that he had stayed with me in person for a week-end, and that is always a good test. Secondly, this is careful history. Nearly every page bears the mark of painstaking research amongst the mass of unpublished letters and documents of the Havelock family. Thirdly this is a good story, well told. Havelock visited fabulous eastern monarchs, and stood erect (all five foot, five inches and five-sixteenths of him) whilst the 4,000 bodyguard abased itself "in servile awe". He slept with a bag of gunpowder for his pillow, contemptuous of a dropped match. He was as calm under fire "as if he stood in a drawing-room full of ladies" (to some, incidentally, a not very convincing analogy!). He was in the forefront of twenty-seven actions, had seven (or was it eight?) horses killed under him, yet escaped untouched. What more could we ask? Well, in addition, the book possesses a special value. Without the faintest hint of preaching at the reader, it conveys a clear impression of the nature and effects of a living Christianity. We can give this biography to a cultured friend knowing that in it he must meet the challenge of the Gospel, and yet confident that he will not feel that he is under pre-evangelistic fire. We are grateful to Mr. Pollock for helping to meet the abysmal lack of such books.

Twenty years ago, great Victorians were as much out of favour as their furniture. Happily, times are changing, and awesome whiskers, which once repelled, now only delight. What could be more captivating, for instance, than Havelock "popping the question" in an eighty word sentence? But in many passages, amusement gives way to sheer admiration. He might, with all his military brilliance, so easily have been a fussy, tiresome, martinet. This is not what we find. Here is a man who devoted his spare time to the spiritual welfare of his men; who prayed patiently year after year for his gifted son until he found spiritual peace, and, incidentally, as a V.C. and a baronet was publicly baptized; who, in his irritating and galling relationship with General Outram at the relief of Lucknow, never allowed himself to utter a bitter word; who began each day with prayer and Bible reading; who affirmed that the greatest happiness of life was to have "Jesus as your friend"; and who nurtured beneath the shell of an iron submission to discipline, a devotional life, soft and warm, and utterly un-Cromwellian.

The book is handsomely produced with ten illustrations, and two maps which might, profitably, have been more detailed. The picture of Lady Havelock, Puss and Norah in their 1859 crinolines would, I feel, have struck fear into the heart of the stoutest Sikh.

J. T. C. B. COLLINS.

A DOCTOR'S FAITH IS CHALLENGED.

By Christopher Woodard. Parrish. pp. 179. 13/6.

The best that can be said of this book is that Dr. Woodard has realized, and exploited fully, perhaps too fully, the effect of the doctor's personality in helping the recovery of well-being, if not of physical health, in the patient. But having said this it is difficult to know where to begin. It would not be unfair to say that this third book is like his first two, but more so. It has the same quotations from patients' letters, but they seem to be more and longer. It has the same verbal effervescence, but even more like Mrs. Mary Baker Eddy than before. There are the same sweeping assertions about disease, but they seem to be more sweeping. Above all, there is the same prominence throughout of Dr. Woodard, but more of him. Indeed this must inevitably be a major criticism of the book as a whole, even allowing for the fact that it is largely and frankly autobiographical.

There are two other major criticisms, namely meaninglessness and obscurantism. For example, on p. 63 we read, "I once saw a desperately ill man in Belfast walk. I clearly saw exactly what was meant to happen to him. But it did not happen, and the man remains, I believe, confined to his bed. I was much criticized for saying in a talk to a large crowd of people that I had seen that man walking. That criticism explains to me why he didn't, but it would never undermine my belief that he was meant to." It is far from easy to see exactly what did go on, either in fact or in Dr. Woodard's fancy. Again there is a meaninglessness of a different kind on pp. 108-9, where he is discussing the cause of cancer. The words, "Won't it be ironic if one day we discover that . . ." are followed only a few lines later by the suggestion, "In fact some of us believe that it is the cause," referring to psychosomatic effects as the possible precipitating factors in cancer. The possibility has never been excluded, but there is not a shred of positive evidence for it at present. Again, the use of the words "healing miracle" on p. 52, in spite of the accompanying verbal gymnastics, stretches words beyond their breaking point, for it is not only misleading but positively dishonest to apply them to the spiritual benefits which the relative of a patient may reap from the experience of nursing the patient in a fatal illness.

The criticism of obscurantism is a much more serious one. Is Dr. Woodard afraid of the truth? He takes strong exception to the report of the B.M.A. committee to the Archbishops' Commission on the grounds that it is sceptical and its authors unwilling to see the truth. If anyone wishes to assess the cases he quotes in the light of modern medical knowledge, they must, he says, be guilty of unbelief. But since when have honest enquiry and scepticism been synonymous? Dr. Woodard goes further and dubs the B.M.A. committee "blind". And yet, has he really taken seriously what he says on p. 133 about moles in other people's eyes and beams in our own?

A. P. WATERSOON.

MAN AND AUTOMATION.

By Landon Goodman. Pelican. pp. 286. 3/6.

To readers of the popular press, the word *automation* has been made into a bogey, cliché or anxiety symbol, conveying fear of change, of

unemployment, of insecurity, of a new age of inhumanity in industry. We all badly need to know what automation is and what it is not. Here is the answer in a simple, readable and portable form.

As the author says, automation is not a bogey but a promiser of higher wages, shorter hours and better working conditions. It is not a cause of unemployment but a creator of new employment: not a down-grader but an up-grader of human capacity, replacing manual by conceptual skill. It can do away with drudgery and make for cleaner working conditions and smaller and tidier factories and offices. But it is expensive and needs both a large scale of operation to realize its potentiality and steady work (probably with more night shifts). What distinguishes automation from mechanization is feed-back, and feed-back is the capacity of an electronic sensory device to register instantly and accurately the divergencies from a norm, and to adjust production accordingly. A rough and ready definition of automation is that it equals mechanization plus electronic control, but the term can be used for all forms of automatic working.

Automation is neither new nor likely to extend rapidly. In the assembly of motor cars, where the term automation was coined and where it was first applied, automation only accounts for six per cent of the manufacturing process, yet the conventional electric light switch is an example of complete automation: the water supply nearly so. So much for the bogey and the cliché.

The author believes that with increasing automation, "machines will serve man rather than man serve machines". The limiting factor in its application is partly cost and partly that it requires a minimum staff of 5,000 to make an automatic Payroll Computer pay its way. Automation aids centralized control. A U.S. Airline has an automatic computer which gives up-to-date and instantaneous information about Airline accommodation (British Railways, Sleeper Reservation Department, kindly note and copy). Automation will reduce the ratio of labour to capital cost in industry and thus enhance the status of labour and so encourage industry to adopt more humane labour policies.

Mr. Goodman is himself a humane person, writing with candour and intelligence about the need for better understanding in industry and the way to it. This book will correct many false assumptions and enable the reader, be he in industry, the Church, or education, to avoid displaying his ignorance in public.

Most emphatically a book to buy and read before using the word "automation" in conversation, let alone in a sermon.

GEORGE GOYDER.

FAITH AND LOGIC.

Edited by Basil Mitchell. Allen & Unwin. 21/-.

The origin of this book is interesting. After the war, a number of Oxford theologians and philosophers used to meet in each others' room for free discussion on various topics. Their talks began to crystallize round the nature and justification of Christianity in relation to certain trends of modern philosophy. This book embodies some of their thoughts, and is, in part, their answer to the empiricist criticism of theology.

The reader is advised to study carefully the introduction which contains a brief account and criticism of Professor Ayer's doctrine, viz., a statement to have meaning must either be analytic, i.e., true by definition like the propositions of logic and mathematics, or empirical, i.e., verifiable by experience like scientific hypotheses and commonsense statements which are rudimentary scientific. This doctrine rules out ethics, metaphysics and theology, for their propositions are "nonsense" and without "meaning", and they cannot be verified by experience. The word "nonsense" is used in a special sense. It allows that ethics is nonsense of practical value, but denies any objective validity to its tenets.

The writers agree with Wittgenstein and Ayer that empirical premisses are essential to establish positive facts about the "real", and that we can have no knowledge of anything not obtained from or based on experience, but they do not limit experience to sensory experience. For example, the appreciation of values and obligations is valid experience. Then they demand that mystical or religious experience should be regarded as true experience. In this, I believe, they are right.

The essays form a series of investigations concerning certain fundamental Christian doctrine. Austin Farrer searches for a starting point for the philosophical examination of theological belief and discusses the possibility of revelation. I. M. Crombie considers in what sense theological statements are at all possible, and G. C. Stead tells us how theologians reason. J. R. Lucas seeks to find the correct meaning of the word "soul": Basil Mitchell's contribution deals with grace and M. B. Foster tells what is meant in modern philosophy by the word "we".

The writers do not always see eye to eye, but what is written is definitely the result of acute logic and shows that theologians, to-day, are aware of and not afraid of the speculations of modern philosophers. In fact, they provide potent answers, more potent, indeed, than the objections raised.

G. G. DAWSON.

PROMISE AND FULFILMENT.

By W. G. Kümmel. S.C.M. Press. pp. 168. 12/6 (*paper*).

This book deals with the absorbing topic of the nature of the Kingdom of God. . . . Is it present now and how is it related to the Person of Christ? Or, is it to be looked for in the future when there will be an apocalyptic parousia of Christ? I suppose there is no question of the disciples which finds a greater echo in our own minds than "When shall these things be, and what shall be the sign of Thy coming?"

Dr. Kümmel has given long and careful thought to the New Testament evidence out of which answers to these questions can be found. He is acquainted with the vast range of literature bearing on the subject, and he does not hesitate to set off one scholar against another and disagree with both. Our own Prof. Dodd comes in for criticism from our present author.

The book is not easy reading. It is very closely written, large numbers of scriptural references are made, and often the footnotes occupy more than half the page. Yet, the present reviewer was

warmed in his heart as he came into the clear, final chapter in which the author sums up his conclusions. One or two quotations are given to whet the appetite : " It is therefore completely certain that Jesus' eschatological message cannot be regarded simply as a particular form of Jewish apocalyptic " (p. 141). " It is clear that these scholars are by different paths pursuing the same goal, namely to get rid of the expectation of an eschatological future consummation as being inapplicable for modern man and his moral problems, and yet to preserve as authoritative for him the essential content of the message of the New Testament, that is to say of Jesus. But Dodd is treading a path barred by methodology when he interprets the eschatological conceptions of the future as purely symbolic " (p. 146). " Jesus linked the present in a quite peculiar way to the future " (p. 153). " An acceptance of this preaching of Jesus about the Kingdom means not merely hoping for the future, but hoping with an assurance based on the experience of God's redemptive action in the present " (p. 154). " In Jesus the Kingdom of God came into being and in him it will be consummated " (p. 155).

To sum up : In this book one is regaled with what the greater luminaries in the world of scholarship have had to say about passages in the New Testament which contain sayings of Jesus concerning the Kingdom of God. And in the end one is confirmed in the belief that in Jesus Christ there is the consummation of all that was, that is, and that shall be ; so that if one is " in Him " one is inside God's purpose for the world, and so can wait with patience for the full revelation of that purpose.

W. C. G. PROCTOR.

THE WISDOM OF THE FATHERS.

By Erik Routley. S.C.M. Press. pp. 128. 8/6.

All of us who teach early Church History know the value of introducing students to the actual writings of the Fathers through such selections as those made by Bettenson, Gwatkin and the editors of the *Library of Christian Classics*. To serve as an introduction to the Fathers for younger people, Dr. Routley has provided something similar yet different. He has taken one or at the most two quotations from representative writers and sandwiched them between his own preface and commentary. In each case the quotation refers to some perennial problem for the Church ; the eight subjects being Bible reading (Origen), faith and knowledge (Clement of Alexandria), death (Athanasius), grace and free will (Augustine), Church unity (Cyprian), loyalties (Cyprian), Asceticism (Basil), visual aids (John of Damascus). The passages selected, are, with one exception, not the most familiar, and in each case the translation is Dr. Routley's own. His comments are pungent and racy, and his modern parallels usually telling and well-chosen. Whereas no attempt is made to provide much biographical background the book sheds considerable light on the problems and controversies of the period. Especially helpful is the comment that at its heart Gnosticism was a religion of contempt, contempt of people and contempt of things (p. 35).

It is a pity that in a book for beginners the chapters on Origen and

Clement should come first, for the attempt to distinguish allegory and anagogy may well deter some readers from proceeding further (pp. 22-23). As chronology seems to be no object in this book, why not begin the book with the chapters on Cyprian or Athanasius or Augustine? Milk before meat is a sound principle and the first two chapters are probably the most difficult. In the second of the Cyprian chapters it is surprising to find no reference to the confessors in the recent Mau Mau persecutions and the recrudescence of similar discipline problems in the Kikuyu Church. But these are minor blemishes in a book which is certainly to be commended. MICHAEL HENNEL.

NOTES ON BOOKS RECEIVED

Selected Letters of Samuel Rutherford, edited by Hugh Martin (*S.C.M. Press*, 8/6) is a further volume in the Treasury of Christian books, and presents a collection of the letters of the great Scottish covenanter.

The Mastery of Self, by Branse Burbridge (*Tyndale Press*, 1/6) is another pamphlet in the Foundations for Faith series, and gives VI Formers and undergraduates some very sensible advice about problems of discipline and purity. Warmly to be recommended.

The Quiet Time, edited by J. D. C. Anderson (*I.V.F.*, 1/-) is a new edition, revised and reset, of the famous pamphlet which has already sold over 70,000 copies and run through four editions. Much sane advice is given which should help young Christians to make the fullest use of their quiet time. The editor is a medical missionary in Pakistan.

Paragraphs for Sundays and Holy Days, by D. M. Paton and J. T. Martin (*S.C.M. Press*, 8/6) gives paragraphs to be read out in place of a sermon at Holy Communion, for those who feel that a sermon breaks the continuity of worship. Many of them would be excellent to use, or would give the idea for clergy to work out their own paragraphs.

Land of Promise, by Mary Stuart (*Highway Press*, 4/6) is a delightfully told account of the rise and progress of the Church in Uganda, by the wife of Bishop Stuart who lately returned from that country. Anyone with interest in any part of the world mission field would be well advised to read it.

Jungle Doctor's Monkey Tales, by Paul White (*Paternoster*, 3/6) is a further addition to the notable series, and consists of short stories which delightfully illustrate points of the Christian life.

Princess in Army Uniform, by C. J. Barnes (*Salvationist*, 3/6 and 5/-) and **Mary Laton**, by Adelaide Ah Kow (*Salvationist*, 6/6 and 8/6) are two further biographical books of Salvation Army personalities. As always, these books are mines of sacrificial devotion to the service of Christ.

The Greatest Story Ever Told, by Fulton Oursler (*World's Work*, 5/-) is a reprint in Cedar books of Oursler's great account of the life of Jesus.

The Mersey Mission to Seamen, 1856-1956, by M. R. Kingsford (*Abbey Press Abingdon*, 9/6) is a compendious compilation covering in full details the story of a Mission which has meant so much to sailors in Liverpool.

The Letters of Luke the Physician, by Roger Lloyd (*Allen & Unwin*, 12/6) Canon Lloyd has made a delightful book by writing letters to, from and about Luke the physician. He captures the spirit of the Early Church. The letters cover the period in Antioch before the mission, and the period of Paul's imprisonment in Rome. This book could well be lent to an enquirer, provided he is reasonably educated, or else could be used as a bedside book.